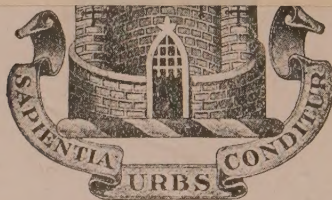




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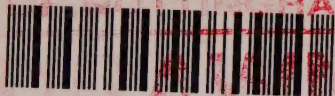
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HALF THE BATTLE
IN BURMESE

OXFORD : HORACE HART
PRINTER TO THE UNIVERSITY

HALF THE BATTLE IN BURMESE

A MANUAL OF
THE SPOKEN LANGUAGE

BY

R. GRANT BROWN

INDIAN CIVIL SERVICE, BURMA



HENRY FROWDE
OXFORD UNIVERSITY PRESS
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1910

UNIVERSITY COLLEGE
NOTTINGHAM

THE BATTLE IN BERMUDE

A HISTORY OF
THE BATTLE OF BERMUDE

BY
J. M. B. B. B.

✓

HENRY THOMAS
LONDON: THE BATTLE OF BERMUDE
1897

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PREFACE.

THIS book is an attempt to apply to an oriental tongue the scientific methods of teaching languages which are now growing in favour in Europe.

The author has been influenced in his scheme by Sweet's *Practical Study of Languages* and Jespersen's *How to Teach a Foreign Language*, books which represent the matured opinion of recognized authorities on the subject. The description of sounds was made after full discussion with Dr Sweet, Reader in Phonetics at Oxford, before whom each sound was repeated by a Burman. The author had previously attended a course of University Extension lectures on Phonetics, believing some knowledge of that science to be an indispensable part of his equipment. He is grateful to Dr Sweet for this help and for several useful hints; to Dr Grierson, C.I.E., for his encouragement and advice when the book was in an early stage; to Maung Pu, Barrister-at-Law, for willing assistance rendered at much cost to his time when in England; to Mr Bernard Houghton, I.C.S., the Government Archaeologist Taw Sein Ko, and Mr Richard and Maung Po Kha, Myooks, for their criticisms and suggestions; and to Maung Po Byaw, Extra Assistant Commissioner, for his assistance in correcting the proofs.

It is a commonplace in Burma that Burmese is a very difficult language to 'pick up'. Europeans may, and indeed often do, live in Burma for years hearing Burmese spoken around them without being able to put together three words. Its structure differs entirely from that of European languages, and it abounds in particles which have no equivalent with us ; but perhaps the chief reason of all is the strangeness of certain sounds, which though few in number are constantly in evidence. All these difficulties have to be surmounted before any material progress can be made ; the rest is comparatively easy. There are no inflexions to learn, and no concords ; few rules or exceptions ; no irregular verbs, or irregular anything. The vocabulary is rich in the names of concrete things and actions, which, if associated with the things and actions themselves, are the easiest of all to understand and to remember ; and very poor in words expressing abstract ideas, which are really difficult. A thorough understanding of the phonetics, the structure of the language, and the use of the particles is HALF THE BATTLE IN BURMESE.

R. G. B.

NOTE FOR STUDENTS IN ENGLAND.

IT will be obvious from a perusal of this book that the author thinks Burmese should be learnt with the aid of a native. The book is therefore specially addressed to students in Burma. If native assistance is not procurable in England, he thinks the best grounding would be a thorough knowledge of the general science of phonetics, with perhaps (though this is far less necessary) a comparative study of the structure of non-Aryan languages. For the former Sweet's *Primer of Phonetics* is the standard work, but it is difficult to understand without oral instruction, and needs to be supplemented with a course of lectures; as an introduction to the latter nothing could be better than the same author's modest *History of Language*. But the number of Burmans in England is steadily increasing, and it ought not to be difficult to make an arrangement with one of them. There are now several Burmans at the Middle Temple and Lincoln's Inn.

INTERNATIONAL PHONETIC ASSOCIATION.

For the benefit of students who have learnt the alphabet of the International Phonetic Association the symbols which correspond to those in use in this book are given below. Otherwise the systems are identical.

*Symbols used in
'Half the Battle'.*

*Symbols used by
Association.*

a	a, ɑ
ă	ə
aw	ɔ
ok	ouk
on	oun
ng	ŋ
ch	tʃ
sh	ʃ
th	θ, ð
y	i
ḳ, p̣, ṣ, ṭ	—
ː, ˙	—

The Association writes **et, in, it, un, ut** as **èt, ìn, ìt, ùn, ùt** when it is desired to give the exact vowel-sound, but omits the (') in writing English.

CHAPTER I.

INTRODUCTION.

The Direct System. At the Federal Conference on Education held in London in 1907 a unanimous resolution was passed in favour of the direct system of teaching modern languages. The direct system is that in which a student learns a foreign language, mainly at least, without the medium of his own. Thus, instead of asking in English the Burmese for *door*, he points to a door and asks in Burmese what it is called. In this way he associates in his brain the words and expressions he learns, not with the English words and expressions, which seldom cover exactly the same ground, but with the things, acts, feelings, relations, &c., in respect of which he has heard them used. Now, memory is all a matter of association. Not only, therefore, will he gain in this way a more accurate knowledge of the scope and meaning of words and expressions in the new language, but he will acquire a practical knowledge of it much more rapidly. The sight of a door will immediately suggest to him the Burmese word: he will not have to go through the comparatively long mental process of thinking of the English word *door* and then translating it into Burmese. Similarly his own feelings

will immediately suggest Burmese words expressive of them. He will learn, in short, to think in Burmese from the first.

That this system has immense advantages there can be no doubt. Every one knows how much easier it is to acquire a foreign language by going to live among the natives and using it as the sole medium of intercourse than by any amount of study at home. But there are certain drawbacks to learning a language in this way without a teacher. One is that it is difficult to make a beginning. One may learn the names of concrete objects by pointing to them, but this will not carry one very far. One cannot infer the meaning of a word from the context, because the context itself is unintelligible; nor is it any use asking for an explanation which would not be understood, even supposing one had enough of the language to ask at all. When once a beginning has been made, however, it becomes more and more easy to learn new words and idioms. But a more serious objection is that the unfamiliar sounds of a strange language make no definite impression on the ear, and cannot be retained in the memory. Even if they do make a definite impression, they are difficult to remember, simply because they are strange. Essential differences pass unnoticed, and sounds which are really the same seem different in different connexions and different mouths. The number of these strange sounds seems infinite: in reality they are com-

paratively few. It is here that a phonetic script is so useful. By its means we are able to call in the eye to aid the ear, to isolate the sounds, marshal them before us, examine them at leisure, and recognize them wherever they appear. Once the characteristic sounds of the language have been thoroughly familiarized in this way, all writing can be dispensed with, and new combinations easily acquired by ear.

The object of this manual is to remove the drawbacks above mentioned by enabling the beginner to get a fair start in conversation, and especially to assimilate, and recognize when necessary, the characteristic sounds of Burmese, which are few in number but particularly difficult to acquire by ear. It will also, it is hoped, help him by drawing his attention to the real and unavoidable difficulties of the language, and enabling him to avoid those which are artificial. But any one who expects to learn to talk correct Burmese with the sole aid of this or any other book alone will be disappointed. He must learn from the natives.

The Burmese Alphabet. Taken at the beginning, the Burmese alphabet is most bewildering, not only because of the number and complexity of the symbols, some of which are never used except in rare Pali importations, but because the combinations are far removed from the sounds as they are pronounced. When the characteristic sounds of the language have become familiar it is easy enough to

recognize words in their disguises,—**krak** for **tyet**, **rap** for **yat**, **kyawk** for **chauk**, **hrwang** for **shwin**, and so on; before that stage is reached the difficulty of reading off a sentence perplexes and disheartens the learner, even if he does not fix in his memory combinations of sounds which are quite impossible in Burmese. The possible combinations in that language are remarkably few. Out of 25 consonantal sounds only 4 can be used as finals. The vowels **a**, **i**, **u** can be followed by no final except **t** or **n**; **e** is followed only by final **t**, and **o** by **k** or **n**; **aw** is never followed by a final consonant; while the diphthongs **ai**, **au**, **ei** can never stand alone, but must be followed, the first two by **k** or **ng**, the last by **k** or **n**.

The truth is that the alphabet is a foreign importation, utterly unsuited from the first to the Burmese sound-system. Its primitive original was invented or adapted to suit an Aryan language which contained many differences of sound unknown in Burmese, but which did not contain some sounds which are common to Burmese and English. It is found in a more elaborate form in the Nāgari alphabet, which is employed for Sanskrit and several modern Indian languages. In another form it came to Burma in the Buddhist sacred books, which were written in Pāli, a language allied to Sanskrit. Those letters which represented sounds more or less approximating to the Burmese were then employed for the latter. But since that time the pronunciation of the language

has changed enormously, so that hardly a word is now pronounced as it is written. To philologists who wish to study the connexion between Burmese and cognate languages such as Tibetan the writing is of the greatest interest: but a worse medium for learning modern Burmese could hardly be devised.

In English we have arrived at a fixed standard of spelling, and spelling is 'correct' if sanctioned by usage, however wrong it may be historically. For instance, it is 'correct' to write *sovereign* instead of *souvan*, though the former spelling was invented by ignorant people who imagined that the word had something to do with *reign*, and the Latin *regnum*. But in Burmese the spelling is still unsettled, and there is no such thing as correct spelling unless it represents an existing or former pronunciation. What the old pronunciation was must, of course, be largely a matter of conjecture, and we accordingly find many words written in three or four different ways according to the fancy of the writer, the only invariable tendency being that of ignorant people, and especially ignorant pedagogues, to get as far away from the spoken word as possible and so display their literary knowledge. But though the same sound may be written indifferently in various ways, it must not be thought that the tones and aspirates can be disregarded in writing. In their case the written and spoken languages nearly always correspond. It does not matter whether you write (in the Burmese

character) a **p** or a **b**, but it makes all the difference whether you write a **p** or a **p̣**. You may end a word with characters representing **i**, or **e**, or **ny** indifferently so long as you keep the correct tone, but that is essential.

It may be thought that a student who intends eventually to learn to read Burmese in the native character is increasing his work by learning it first in Roman characters. But that is not the case. Once he has got the possible combinations of sounds firmly fixed in his head, it is an easy matter to recognize them when represented by strange symbols, just as a French scholar might copy or read correctly a French document written in an almost illegible hand, while a person ignorant of French would entirely fail to do either. Even between languages which use only the Roman character, it has been found easiest to teach a phonetic spelling first, and the conventional spelling only when the pupil has thoroughly mastered the sounds of the foreign tongue, and this method is rapidly growing in favour in spite of the confusion which the two systems of spelling in the same characters might be expected to produce in the learner's mind. No such confusion is possible in the present case. On the other hand the need of a phonetic spelling is far greater.

It is best to have one set of difficulties at a time. If the student learns the sounds and the alphabet together he is not only bewildered, but he is almost certain to neglect the sounds, which are fleeting and unseen, for the alphabet,

which is plain before his eyes and can be kept before them. This means that he will acquire bad habits of pronunciation which he will have much difficulty in unlearning later. He cannot learn the alphabet without the sounds, but he can learn the sounds without the alphabet, and this is now widely recognized as the only rational method. Phonetic writing makes his task still easier by fixing the sounds on paper, thus enabling him to study them at leisure and to identify them with ease when he hears them.

Transliteration. In devising symbols for the Burmese sounds the author has kept the following objects in view :—

(1) To assign a different symbol to every sound, except where the juxtaposition of other symbols makes it clear what sound is intended. Thus there is no need to have separate symbols for the *i* in *ni* and the *i* in *nit*¹, as the first sound is never pronounced with a final consonant, or the second without one. The only case in which there can be any doubt is in the pronunciation of **th**, which may be voiceless as in English *thin* or voiced as in *this*. But whereas in English there is nothing whatever to indicate which of these two pronunciations is to be given, in Burmese this can generally, though not always, be inferred from the position of the **th** in the word or sentence.

(2) To deviate as little as possible from the Government

¹ See table of endings, p. 18. Here and throughout the book black type is used to distinguish Burmese words and sounds.

system of transliteration in use in Burma. It has, in fact, been followed throughout except in the use of the diacritical marks (‘) and (˘) in conformity with (1), in the rejection of the circumflex (^) over the *o* as unnecessary, and in the substitution of *ty*, *dy*, for *ky*, *gy*, which appear to the author misleading.

(3) To use as few diacritical marks as possible. They have been used only to differentiate sounds which would otherwise be represented by the same symbol; never to mark differences between English and Burmese pronunciation, which must be learnt in the chapter on Phonetics.

(4) To employ diacritical marks which are already in use in standard works, such as Jäschke's Tibetan grammar.

In accordance with the foregoing the awkward spelling **aw** has been used for a pure vowel, and the almost English sounds **k̄**, **p̄**, **s̄**, **t̄** are distinguished by diacritical marks while un-English ones are represented by **k**, **p**, **s**, **t**. As no attempt has been made in the text to remind the learner of the proper pronunciation by diacritical marks, certain instructions are repeated on every page of the dialogues. He must, however, study the detailed instructions very carefully and practise the separate sounds constantly with a Burman if he wants to learn to speak correct Burmese.

CHAPTER II.

PHONETICS.

EVERY language has a certain number of characteristic sounds, represented in writing, though very imperfectly, by the letters of the alphabet. Each of these sounds may be further varied by differences in pitch, tone, stress, and quantity. These differences are not usually represented in writing, though they are sometimes indicated for particular purposes.

*Pitch*¹ is the musical note on which the sound is uttered,—high or low. It is represented visually by musical notation.

*Tone*¹ (or intonation) is variation of pitch,—rising or falling, or with a rise and fall, and so on. Certain tones are sometimes² represented in Burmese by the signs (:.) and (.).

¹ In music these words are, of course, used as technical terms in quite a different sense.

² It is one of the drawbacks to the use of the Burmese alphabet that there are several different ways of indicating the same tone. The sounds è and è:, aw and aw:, a and a. are distinguished from each other, not by tone-marks, but by other devices. Where the tone is unessential it is not marked at all, either in the native character or in this book.

Stress is the force with which the sound is uttered,—strong or weak. It is sometimes represented by the sign ('), as in *import*, *impórt*, or by a change in type, as in the sentence *It is not necessary*.

Quantity is the time taken to utter a sound,—long or short. The quantity of vowel sounds is sometimes indicated by the marks (˘) and (˙). The difference in quantity may be, and in English nearly always is, accompanied by a difference in the quality of the vowel-sound.

The words *most important*, as often spoken by an Englishman, might be roughly analysed as follows by way of illustration:—

	Most	im-	port-	ant.
Pitch . .	medium	medium	high	low
Tone . .	even	even	falling	even
Stress . .	medium	weak	strong	very weak
Quantity .	long	short	medium	short

In English stress is sometimes used to distinguish between words of different meaning which would otherwise be pronounced alike, e.g. *import* and *impórt*. Tone is never used in this way, but it is very largely used to indicate shades of meaning in a sentence. Sometimes the meaning is quite altered by a difference in tone, as in the statement *It's raining* and the question *It's raining?*¹.

¹ "And he said, Saddle me the ass; and they saddled *him*."

Now suppose that we were in the habit of distinguishing between the words *rain*, *rein*, and *reign* by differentiating the tone. English would then become a tone-language like Burmese, and to a much greater degree Chinese. But we should lose, perhaps, more than we gained, for we should no longer be able to use tones with the same freedom to express shades of meaning in a sentence.

It is essential that Englishmen studying Burmese should learn from the beginning to refrain from the changes of pitch to which they are accustomed, as unless they do so they must be constantly using the wrong tones and saying something altogether different from what they mean to say. The rise in the voice which we use to mark a question has no such meaning in Burmese. We can make the sentence *It's raining* into a question by using a certain intonation—*It's raining?* No amount of intonation will make the sentence **mo:ywa-dè** into anything but a positive statement of the fact that it is raining. You must say **mo:ywa-thā-la:**, *Does it rain?* So also the emphasis followed by a drop in the voice which we place on *rain* in the remark 'It's *raining*' (compare the sound of *rain* in 'It's raining *hard*') would not, in Burmese, make the meaning plainer as with us, but would either alter the signification of the word or produce some such nonsense as *It's reigning*. An Englishman who wants to tell his servant to bring him his basket-portmanteau (**pā**) is apt, when the boy misunderstands him, to emphasize the name of the thing he wants

in the way to which he is accustomed, not realizing that he has thereby ceased to call for a portmanteau, and is shouting to the bewildered Burman to bring him a frog (pá:). Similarly he may begin by asking for a rug (saung) and find himself demanding a harp (saung:) or more likely the cold season (śaung:).

Tone-marks. In Burmese writing there are two special tone-marks (: and .), and they are of extreme importance as they entirely alter the meaning of the words to which they are affixed. If once neglected they are very difficult to pick up afterwards, and it is essential that the beginner should learn to use the correct tone from the first. If he finds it hard he may console himself with the thought that he is not learning Chinese, at least one dialect of which has sixteen tones.

The sign (:) indicates a falling tone.

The sign (.) also indicates a falling tone, but it is accompanied by a sharp check in the breath, which produces a short, staccato sound.

In both English and Burmese there is a natural affinity between falling tone, strong stress, and high pitch. In English, as already noticed, stress is sometimes used to distinguish between two words which would otherwise be identical in sound, as *import* and *impórt*. The strong stress is usually, but not necessarily, accompanied by a falling tone and a raised pitch. Now, the function which is (in this case) performed in English by stress is performed

in Burmese by tones, and a falling tone is usually, but not necessarily, accompanied by a strong stress and a raised pitch. It is the confusion between essential and unessential qualities that has made the nature of these tones so difficult to determine.

But it would be a mistake to suppose that the falling tone is only used in certain words, and always in those words. There are some endings¹ in Burmese with which you can use any tone you please without altering the meaning of the word. They are as follows:—

at, et, it, ok, ut, aik, auk, eik, and the unaccented **ă**.

In the following endings, however, great care must be taken to give the right tone. If the wrong tone is used the meaning of the word is altered, or it does not sound like a Burmese word at all to Burmese ears.

a, e, è, i, o, u, aw ; an, in, ein, on, un ; aing, aung.

Written as above these sounds must invariably be given what is usually called a level tone, by which is meant the absence of the drop in the voice represented by (:) and (.). They may be produced with a perfectly level tone by singing them on one note. A rise in the voice at the end, however, does not matter: the important thing is that there should be no fall.

¹ By *ending* is meant here, not the last syllable of a word, but a monosyllable without any initial consonant.

By adding the signs (:) and (.) we get two more sets of endings, as follows:—

a:, e:, è:, i:, o:, u:, aw:; an:, in:, ein:, on:, un:; aing:, aung:.

a., e., è., i., o., u., aw.; an., in., ein., on., un.; aing., aung..

There are no other endings in Burmese¹.

The tone given to the neutral endings **at**, **et**, **it**, **ok**, **aik**, **auk**, **eik** usually depends on the tone of the nearest word. As in English, the tendency is to throw sounds into groups, each group being dominated by what we should call the accented syllable. In a Burmese group of sounds the accent (or stress) is always laid on a word with one of the falling tones, if there is one in the group; failing that, on a word with a neutral ending, which is then usually given a falling tone. If the group has neither, the stress may be laid on any syllable or none, but care must be taken not to give the falling tone to any. In the examples given below the sign (') is used to indicate the syllable on which the stress naturally falls.

¹ It may perhaps be said that such combinations as **myin:ma.**, **thin-ba**, **let-kauk** are really pronounced **myim:ma.**, **thim-ba**, **lek-kauk**. But even if this is so there is no need to alter the spelling. The retention of the **n** or **t** cannot lead to mispronunciation, as the difference is inaudible.

Thwá:bi, has gone

Sín:la, come down

Pyít-laik, throw away

Pát-laik, read

Thwá:byan-bi, has gone again

Thwá:leín.mè, will (probably)
go

Pyan-thwá:, go back

La-zán:, come

Tín-laik, place upon

Pat-sán:, read

Pyan-thwá:bi, has gone back

La-leín.mè, will (probably)
come.

In such combinations as **la-bi** (has come), **pyan-la** (come back), **thwa:zan:** (go), **tyi.zan:** (look), the stress is more or less even. In the first two instances, **la-bi** and **pyan-la**, the English tendency to give a falling tone to one of the two syllables must be resisted.

All the endings shown above are given in the following table, which describes the pronunciation of each apart from the tones. The examples have been so selected that initials are either absent altogether or are ordinary English sounds. The student can thus give the endings his undivided attention.

E. = English, F. = French.

<i>Ending</i>	<i>Example in Burmese, with meaning.</i>	<i>Nearest sound, in English, &c.</i>	<i>Description of Burmese sound, where it differs from English example.</i>
a	la, come	E. ah !	Open mouth wide.
a:	a:, strength		
a.	a., dumb	F. la	
ă	mă, not ăme, mother	E. amiss	
an	an, vomit	F. Cannes	a as a. above, n somewhat more nasalized than in English.
an:	an:, give change		
an.	an., be startled		
at	at, hand over	F. patte	t half-suppressed. Close air passage with tongue as in E., but re-open silently.
aw	yaw, forfeit	E. yaw	Somewhat nar- rower than the E. sound.
aw:	yaw:, mix		
aw.	yaw., be want- ing		

<i>Ending</i>	<i>Example in Burmese, with meaning.</i>	<i>Nearest sound, in English, &c.</i>	<i>Description of Burmese sound, where it differs from English example.</i>
aik	aik , feel hot	E. <i>Ike</i>	Pronounce a and i distinctly one after the other, as in Italian. k half-suppressed. Close air passage as in E., but re-open silently.
aing aing:	aing , pool aing: , tumour	E. <i>aisle</i> , <i>song</i>	ai as above.
auk	auk , below	E. <i>gowk</i>	Pronounce a and u distinctly one after the other, as in Italian. For k see aik .
aung aung: aung.	daung , upright on edge daung: , peacock daung. , corner	E. <i>down</i> , <i>song</i>	au as above.
e e: e.	ne , sun e: , cool ne. , day	F. <i>é</i>	Stretch mouth at corners and produce a single vowel sound. The English <i>a</i> in <i>base</i> is really the diphthong ei .

(Continued from previous page.)

E. = English, F. = French.

<i>Ending</i>	<i>Example in Burmese, with meaning.</i>	<i>Nearest sound, in English, &c.</i>	<i>Description of Burmese sound, where it differs from English example.</i>
eik	eik, bag	E. <i>ache</i>	For k see aik.
ein	lein, deceive	E. <i>feign</i>	For n see an.
ein:	lein:, smear		
ein.	lein., revolve		
è	Mè, 'Miss'	E. <i>men</i>	The English vowel is always short, unless drawled.
è:	mè:, black		
è.	mè., without		
et	let, hand	E. <i>let</i>	For t see at. The vowel sound is the same as the last.
i	ni, red	E. <i>machine</i> F. <i>si</i>	Narrower than in E.
i:	ni:, near		
i.	thi., know		
in	thin, learn	E. <i>in</i>	For n see an.
in:	thin:, geld		
in.	thin., proper		
it	it, box	E. <i>it</i>	For t see at.

<i>Ending</i>	<i>Example in Burmese, with meaning.</i>	<i>Nearest sound, in English, &c.</i>	<i>Description of Burmese sound, where it differs from English example.</i>
o o: o.	o, old o:, pot no., breast	F. pot	Round the lips and make a single vowel sound, narrower than the first part of the E. o, which is really the diphthong ou.
ok	ok, brick	E. oak	For k see aik.
on on: on.	on, crowd on:, coco-nut on., be overcast	E. own	For n see an.
u u: u.	u, intestines u:, bow of boat u., egg	E. rude F. bout	Narrower than in E. Round the lips well.
un un: un.	un, exceed un:, shuttle un., wriggle	E. put	For n see an.
ut	lut, be released	E. put	For t see at.

Care must be taken not to pronounce the pure vowels *e*, *è*, *o* as diphthongs. They may with advantage be rapidly repeated, *e-e-e-e-e*, *è-è-è-è-è*, *o-o-o-o-o*. Once the sound is begun there must be no movement in the jaws, lips, or tongue. If there is any movement the student will know that he is producing a diphthong, like the *a* in *bake* (*ei*) or the *o* in *bone* (*ou*). He must see, of course, that the sound is not altered at the last repetition, so as to make *e-e-e-e-ei*, &c.

French scholars are warned that the final *n* does not merely nasalize the vowel, as in F. *an*. The English sound is nearer.

Initials. The initial sounds *b*, *ch*, *d*, *g*, *h*, *l*, *m*, *n*, *ng*, *r*, *sh*, *th*, *w*, and *z* are pronounced much the same as in English. At the beginning of a word-group *th* is pronounced as in English *thin*, in the middle more often as in *this*. (See rules for consonantal changes, p. 35.) *ng* is the English sound in *song*, but many people find it difficult to pronounce at the beginning of a word. The whole of the tongue except the root should be kept down, away from the roof of the mouth. Ex. *nga*, *l*.

The combination of *w* with *y* (as in *ywa*, village) is unfamiliar, but not difficult if a very short *u* (*yua*) is substituted for the *w*.

The English *y* is a semi-vowel. Thus *yes* may be pronounced almost *ī-es*. The Burmese *y* is a true consonant, and is pronounced sharply with a light buzz. Such words

as **tya**, **hnyat**, are monosyllables, like *tune*, *dew*. Owing to this and to the buzz, the sound of **tya**¹ approaches that of **cha**, and the sound of **dya**¹ that of the English *jar*. Even in English the sound *d'you*, *dew* is often vulgarly pronounced like *Jew*, and *fawchn* for *fortune* is still commoner.

The sounds **h**, **y**, and **w** are used very freely in combination with others. Thus **h** can be used before **l**, **m**, **n**, **ng**, or **w**; **y** after **b**, **d**, **l**, **m**, **n**, **p**, **ṗ**, or **t**; **yw** after **d**, **l**, **m**, **n**, or **t**; and **w** after any sound except **r**. Thus we find what seem to us the awkward combinations **tywet**, rat, **hnwe:**, warm (v.), or **hmya:**, arrow. There are no other consonantal combinations.

The remaining sounds **k**, **p**, **s**, **t**, and **k̄**, **ṗ**, **ś**, **ṭ**, are dealt with below.

Difficulties in Pronunciation. The initial sounds **k**, **p**,

¹ In the Government system of transliteration these combinations are written **ky**, **gy**, and as they are also so written in the Burmese character most English-speaking Burmans will say that this is correct. To find out the truth the student has only to get an English-speaking Burman to pronounce **tya** (forming a deliberate **t**, unaspirated) and what he writes as **kya** a number of times alternately, and then ask another Burman whether he can hear any difference. There is no appreciable difference in the sound, though in the former case the tip of the tongue touches the roof of the mouth, while in the latter it does not. On the other hand if a real **k** is formed the sound is totally different.

s, **t** are most difficult for an Englishman to pronounce, though they are ordinary sounds across the Channel. For a full explanation of them the reader is referred to Sweet's *Primer of Phonetics*, especially § 126 (*a*) and (*b*). There are certain sounds called stops, because in pronouncing them the air-passage of the mouth is stopped or closed. Of these *g* (in *get*), *d*, and *b* are called voiced stops, because the glottis is closed and made to vibrate as in the case of the vowels, and this action produces voice ; while *k*, *t*, *p* are called voiceless stops, because there is no such closure or vibration. In both cases the air is compressed, the air passage of the mouth being closed by tongue or lips, and is allowed to escape when the passage is reopened, or, as Dr Sweet expresses it, when the stop is loosened. Now, in pronouncing the English word *go* we close the glottis before the stop is loosened and cause it to vibrate, and the vibration continues right through the vowel. In the Burmese **ko** the vibration, and therefore voice, begins simultaneously with the loosening of the stop. Lastly, in the English *ko* or Burmese **k̄o** the compressed air is allowed to escape after the loosening of the stop and before the beginning of the vibration or voice, so that a puff of breath intervenes.

It will be seen that **k** is intermediate between our *g* and *k*. And as a matter of fact **k**, **p**, **t** often sound to our ears as if they were the voiced stops *g*, *b*, *d*. This is especially the case after a voiceless stop. Thus Mr Bridges in his

Burmese Manual lays down that **myit-kyi:** (**myit-tyi:**), **yaik pa** should be pronounced **myit-gyi:** (**myit-dyi:**), **yaik ba**; and the word **Hluttaw**, the name of the Burmese king's council, is usually written Hludaw in English books. And one way for an Englishman to pronounce these letters is to begin as if he were going to utter a *g*, *b*, or *d*, and then sound the corresponding voiceless stop. This results in his beginning the vibration early, which is all that is wanted. A better plan, however, is to set the organs of speech as if a vowel were going to be pronounced, and then quickly insert the consonant. For instance, supposing the sound to be pronounced is **ka**. Open the mouth wide and prepare to pronounce simply **a**. Then, just as the voice is going to begin, and without any active expulsion of breath except that needed to pronounce the vowel, insert the **k**. Briefly, in pronouncing **ka**, think of the vowel: in pronouncing **ḳa**, think of the consonant.

If the student is still unable to pronounce the Burmese **t**, he may be assisted by comparing the sound of *t* in *at own risk* with that of *t* in *a tone*. The former is not far removed from the **t** in **ăton:**, log. The reason is that it occurs at the end of an unaccented syllable and is pronounced with very slight force, so that the puff of breath which follows the stop is reduced to a minimum. It is thus possible for an Englishman to imitate the sound of **t** in **ăton:** more or less closely by pronouncing the word as if it were written *at own*.

In pronouncing **s** the air-passage is not altogether closed. The air is pressed out smoothly, whereas in pronouncing **ś** it is expelled forcibly. But the principle is the same as before. In saying **sa**, think of the vowel: in saying **śa**, think of the consonant.

On the continent of Europe an Englishman who fails to produce these unaspirated sounds merely exposes himself, at the worst, to contempt for his barbarous pronunciation. In Burma his failure is a much more serious matter. He is constantly making the most ridiculous mistakes, or being altogether misunderstood.

The symbols **ḳ**, **p̣**, **ś**, **ṭ** are pronounced in the same way as the English *k*, *p*, *s*, *t*, except that the breath is expelled with more force.

The final **k** and **t** sometimes give trouble to beginners. In English, after the passage is closed, the closing parts are smartly separated and the air allowed to escape, producing a sound called by Sweet the off-glide. In Burmese this action is omitted. In pronouncing final **t**, for instance, the tongue is placed against the gums, closing the air passage, but removed gently and silently. When the final is followed immediately by another sound, as in **tet.yin**, *if he goes up*, the passage is only partly closed, and to unaccustomed ears the sound is hardly distinguishable from that of a vowel with the check tone, as in **tè.yin**, *if it is straight*. The muscular action, however, is quite different, the passage in the latter case being closed at the glottis.

It must be remembered that distinctions which seem to us minute are by no means so to the native ear. 'To English people the distinction between the vowels of *men* and *man*, *head* and *had*, seems a very marked one, while to most foreigners it seems but a slight one: many Germans are apt to confound *head*, *had*, *hat* under the one pronunciation *het*.' (Sweet, *Practical Study of Languages*, p. 5.) The more difficult Burmese sounds, which all mark important distinctions, should be constantly practised from the beginning, for a careless pronunciation when once acquired is very difficult to get rid of. It is said that a well-known teacher of music used to demand double fees from pupils partly trained by other masters, owing to the difficulty of eradicating their bad habits. Similarly a man altogether innocent of Burmese may be more easily taught the correct pronunciation than one who has been using the language for some years, but who speaks it as it is usually spoken by Englishmen.

Below are some lists of words which sound more or less alike to the unaccustomed ear, but are entirely different in meaning.

Where the same form is written more than once it is to be inferred that the spelling in Burmese characters differs, though the pronunciation, and therefore the phonetic spelling, does not.

Note.—It is not intended, nor is it desirable, that the student should commit these lists to memory. At this stage he should merely look through them so as to realize the importance of the distinctions. Later on he will find them useful to refer to.

- | | | | |
|------------------|-------------------|-------------------|------------------|
| 1. Cha: | divide | 3. chaung: | throat (in com- |
| cha. | throw down | | pounds) |
| | put | tyaung | cat |
| | chastise | tyaung: | monastery |
| cha. | white ant | tyaung. | because of |
| tya | be long | tyaung. | |
| | water-lily | (dya.) | anxious |
| tya: | hear | 4. Che | crush, grind |
| tya: | tiger | che | foot |
| tya. | fall | tye | be crushed |
| | (particle indica- | tye: | country (as op- |
| | ting plural) | | posed to town) |
| 2. Chan | fence | | parrot |
| chan | leave out | tye: (zu:) | advantage |
| chan: | divide lengthwise | 5. Chi | tie |
| chan: | cold | chi | lift with both |
| tyan | sugar-cane | | hands |
| | intend, try | chi | sneeze |
| tyan | remain, be left | chi | thread |
| tyan: | floor | chi | foot |
| | rough | chi: | only |
| tyan: | headstrong | chi: | lend, borrow |
| tyan: | scripture | chi: | dung |
| tyan. | rhinoceros | tyi (zi.) | bullet |
| tyan. | | tyi | clear (of water) |
| (dya) | be long | tyi | star |
| 3. Chaung | loose | tyi (za:) | chaff, joke |
| chaung: | stream | tyi: | (name of a tree) |
| | (class-word used | tyi: | copper, brass |
| | with numerals) | tyi: | crow |
| | reconnoitre, | tyi: | big |
| | watch before | tyi. | sticky |
| | attack | tyi. | look |

6. Chin	mosquito measure (in baskets, &c.)
chin	sour
chin:	basket
Chin:	Chin
chin.	guess
tyin	have pins and needles
tyin:	narrow, confined
tyin:	a hollow
tyin.	put an edge on practise
7. Cho	sweet mild (of sun's rays)
cho:	bathe
tyo	break smelt
tyo:	go to meet
tyo:	rope
tyo:	be broken
8. Ka	put up a fence, ward off
ka:	be apart (of arms, legs, &c.)
ka.	picture
(mă) —	dance
ka	from
ka:	(not) only
ka	partridge
ka:	shake
ka.	waist
ka.	bitter
9. Kan	make up to tank
	kick

9. kan	luck
kan:	blind
kan:	shore
kan.	pass along (tr.)
(gwet)	sulphur
kan	protest
kan:	bear, endure
(ă) —	be dried up
kan.	room
kan.	guess
kan.	appoint
	fine-looking, dignified.
10. Kin	toast (v.)
kin:	centipede
	watch (-house)
	be free from
	be in an early stage (of fruit)
kin	love, be attached to
kin:	before (with verb)
	spread
11. Ko	'Mr' (elder brother)
	(particle marking object of verb)
ko	body, self
ko:	nine
	(in compounds)
	worship, depend on
ko	pigeon
	take shelter,
	shirk work
ko:	steal

- | | | | |
|---------|-------------------|-----------|--------------------|
| 12. Kon | goods for sale | 15. myi: | grandchild |
| | bespent, finished | myi. | rotten |
| kon: | stoop | 16. Pa | be with |
| | high ground | | (particle used |
| | saddle | | to express |
| kon: | string beads, &c. | | politeness or |
| kon | jump | | respect) |
| kon | stool, &c. | pa: | cheek |
| kon: | be convex | | few |
| 13. Ku | cave | | thin |
| | help | | intelligent |
| | coo | | commission (to |
| ku: | cross over, swim | | buy) |
| | copy | pa. | (particle, in lok- |
| ku. | give medicine | | pa.mè, pyit- |
| ku | caterpillar | | pa.mā-la:, &c.) |
| | jelly-fish | pa | box of basket- |
| | whitlow | | work |
| ku: | pluck, gather | | mend a hole |
| ku. | prop up | | prostitute |
| | (particle used | pa: | frog |
| | with nume- | | be exhausted |
| | rals) | 17. Pan | adorn with |
| 14. Lè | neck | pan: | flower |
| | revolve, walk | | be tired |
| | about | | spurt out |
| lè | rice-field | pan | glass |
| lè: | fall (from erect | | astrigent |
| | position) | pan: | catch |
| | also | 18. Paung | thigh |
| lè: | exchange | | pawn, mortgage |
| | (interrogative | paung: | wrapround head |
| | particle) | | arched roof of |
| 15. Myi | scold, grumble | | boat, &c. |
| myi | debt | | bake |
| myi | make a noise | | consort with |
| myi: | taste | | add up |

18. **paung** raft
paung: be blown up,
 swollen
19. **Paw** come to the sur-
 face, come to
 light
 above
paw: numerous
 mad
paw. light (in weight)
 tasteless
 of course
pa^hw bring to surface
 or to light
pa^hw: swell
paw. cork
 make light (in
 weight)
20. **Pè** reject
 (a land measure)
pè: pea
 anna
 only
pè. stern of boat
 be chipped
pè put aside
pè: satin
 playing-card
pè. chip (v.)
21. **Pi** accurate
pi (particle denot-
 ing past time)
pi: (particle denot-
 ing past time)
 finish
pi. be pressed
pi. oppose

21. **pi:** comb (v.)
 fat (of animals)
pi. press
22. **Po** be in excess
po: insect
 silk
 carry on the
 back
 strengthen with
 a splint
 make love to se-
 cretly
po. send in charge
 of some one,
 escort
 silt up, be heaped
 up
po fire-place
 bellows
 barren
po: price
 'Gaffer' (name
 prefix)
po. heap up, fill a
 hollow
 to (with verbs),
 for (with
 nouns)
23. **Pon**
 (kan) rebel
pon form, picture,
 story
 heap up
pon: hide oneself
 receptacle for
 carrying
 — (ye) vinegar

- | | | | |
|----------|-------------------|-----------|--------------------|
| 23. p̣on | dust | 27. pye. | be full |
| | ottoman | p̣ye | undo |
| p̣on: | cover up | | settle |
| p̣on: | personal power | p̣ye:bye: | slowly |
| 24. Pu | hot | p̣ye. | fill |
| | press for, ask | | |
| | insistently | 28. Pyi | country |
| | bulge | | be undone |
| pu: | join | pyi | one-sixteenth of |
| | guinea-pig | | a bushel |
| pu. | small in stature | pyi | pus |
| p̣u: | have buds | pyi: | finish |
| | do an act of wor- | p̣yi | undo |
| | ship | | |
| p̣u. | protuberate | 29. Pyin | mend |
| 25. Pya | ashes | pyin | level |
| | blue, grey, dim | pyin | plank |
| | winnow | pyin | outside |
| | hurry | pyin: | tough |
| pya: | bee | pyin: | lazy |
| pya: | flat | | dull, ennuyé |
| pya. | show | pyin: | strong (wind, |
| — (lan:) | cross (road) | | cheroots, &c.) |
| p̣ya | mat | p̣yin | Burmese cotton |
| p̣ya | cut into strips | | cloth |
| p̣ya: | have fever | | separate (com- |
| 26. Pyaw | happy | p̣yin: | batants) |
| | sleep | p̣yin. | dull, stupid |
| | overripe | | with (instrumen- |
| | be melted | | tal) |
| pyaw: | speak | 30. Pyit | throw |
| pyaw. | soft | pyit | thick (of liquids) |
| p̣yaw | melt (trans.) | pyit | make into thatch |
| 27. Pye | be undone | p̣yit | grip with fingers |
| | be settled | p̣yit | be |
| pye: | run | 31. Sa | writing |
| | | | sparrow |

31. sa:	eat
	divide (in arithmetic)
sa.	begin
ša	hungry
sa:	salt
ša.	as much again (with numerals)
32. San	standard, model
san:	feel, try
— (ye)	spring (water)
san.	be stretched out
šan	husked rice
	go against current
šan	hair of head
šan:	wax (of moon)
	new (in kind)
šan.	stretch out
33. Saung	coverlet
	keep ready
saung:	harp
	be on one side
saung.	wait
šaung	keep
šaung:	cold season
	wear on the head
	basket-trap
šaung.	jerk
— (dyaung.)	squatting
34. Si	cask, drum
	crowd (v.)
si	each
si:	bind together

34. si:	flow
	ride
	wear on feet
	(particle used with numerals to denote a thing ridden)
si:	be sticky
si.	granary
si.	close up
	be complete, fall due
ši	towards
	at, with (a person)
	oil
ši:	obstruct
	urine
35. Sin	platform, shelf
	clean
sin	place in a row
sin:	be extended
sin: (za:)	think
sin.	glazing
šin	elephant
	put together, make up
šin	resemble
šin:	descend
šin.	place one upon another
	order, direct
	joist
	sift
36. So	wet
so:	govern
	be afraid, anxious

36. so.	suck ooze wedge (particle corresponding to E. <i>let us</i>) incomplete rainbow	39. taung:	basket demand
šo	say	taung.	stiff
šo:	wicked dye (v.)	taung	prison thousand trap
šo.	cork up, stop up	taung:	place upright pound (v.) be bent
37. Su	swell to a point, come to a head	taung.	stop on the way, halt
su:	prick, pierce awl (a cry of encouragement to a dog to attack)	40. Taw	suitable, enough be related (particle denoting holiness or rank)
su.	collect together	taw:	jungle
šu	be boiling	taw.	(particle expressing permission, &c.) (particle expressing impending action)
šu:	be full of fat		
šu:	thorn	taw	pout
šu.	reward	41. Tè	(a fruit used for tanning) establish (particle used in assertions)
38. Ta	embankment (a measure of length)	tè	very decoy
ta:	hinder	tè:	lodge
ta.	miss, long for (a person)	tè:	hut
ta:	put	tè.	straight be on good terms (particle used to form adjective) (particle used to
ta.	get up		
(ye) —	spring tide		
39. Taung	hill south cubit even (particle)		

	show that a statement is quoted)	
41. fè	plough	
	'put on side'	
	fè:	only
	fè.	put in
42. Ti	worm	
	(word used to call fowls)	
	ti	obey (an order)
		(in compounds)
		firm
	ti:	beat (drum, &c.)
	ti.	make even
	fi	lottery
	fi:	umbrella
	fi.	touch
43. Tin	place upon, be aground	
	forestall, &c.	
	tin:	bushel
		tight
		minus
	tin.	becoming
	fin	plain, clear
		think
	fin:	firewood
	fin.	be anxious, nervous
44. To	short	
	to:	(a fabulous beast)
		be increased
		push against
	to:do:	in a low tone
	to.	touch lightly
		(particle denoting plural)

44. fo	that (in formal language)	
fo:	thrust, stab	
45. Tu	nephew	
	hammer	
	like, similar	
tu:	dig	
	be burnt in cooking	
tu.	mimic	
tu	thick	
	stupid	
	raise on end	
tu:	unlike	
	exceptional	
	answer a call	
tu.	hammer (v.)	
	carve (wood, &c.)	
Tya	} see {	Cha
Tyan		Chan
Tyaung		Chaung
Tye		Che
Tyi		Chi
Tyin		Chin
Tyo		Cho
46. Yaw	forfeit	
	fade, rot	
yaw:	mix	
	both . . . and	
yaw:	(an interjection)	
Yaw:	Yaw	
yaw.	be loose, slack	
	be wanting	
	abate, subside	
yaw.	here you are !,	
	take it !	

Under the Government system of transliteration, which ignores certain differences of sound¹ that seem slight to our ears, the name of the Government Archaeologist is written Taw Sein Ko. It is interesting to note that this spelling may represent (and does represent correctly under the Government method) any one of 144 different names, no two of which are pronounced alike. Every one of these 144 combinations would be spelt differently with the method followed in this book. The actual name² would be spelt Taw Śein Kō.

Consonantal Changes. It has been seen that the use of a phonetic script in this manual enables the beginner to escape most of the difficulties due to changes in pronunciation since the language was put into writing. But there is one such difficulty which he cannot escape, because it exists in the spoken language itself. The same word may be pronounced differently according to its position, and he must learn to recognize it in its disguise. He must, for instance, get used to the fact that the word **sa**, *writing*, is pronounced sometimes **sa** and sometimes **za**. It is not a little perplexing to find that the sound **za** represents the same word as the sound **sa**, while the sounds **sa:**, **sa.**, **śa**, **śa:**, **śa.** represent five entirely

¹ The Transliteration Tables prescribe marks for the tones to be used if desired, but as a matter of fact they are never employed.

² That is, the Burmanized form of the Chinese name.

different words. The difficulty is enhanced by the fact that it is impossible to lay down any rules which will cover all these changes. The following remarks will be useful as a guide.

I. The general tendency is for the voiceless consonants to become voiced when they occur in the middle of a compound or agglutination of words.

Thus **k, k̄** becomes **g**

p, p̄ **b**

s, s̄ **z**

t, t̄ **d**

ty, ch **dy**

th (in E. *thin*) **th** (in E. *this*).

Words forming such compounds or agglutinations are joined together in this manual by hyphens, or, where there is a tone-mark, by leaving no space between the tone-mark and the next word.

EXAMPLES.—From **myin:**, a horse, and **fein:**, tend, we have—

myin: fein: look after the horse

myin:dein: groom

So **la**, *come*, with the particle **pa** gives—

la-ba please come

II. When, however, a consonant follows a final **k** or **t**, or an initial **ā**, or the negative **mā**, it is invariably retained.

EXAMPLES. **Lok-pa**, please do

āsa, food

mā-kaung:bu:, (it) is not good

III. On the whole the aspirates show a greater power of resistance to change than the unaspirated consonants. This, however, is by no means an invariable rule, and we sometimes find it reversed.

IV. Again, the more important words in a sentence show less tendency to change than the subordinate words. Thus from **ye**, *water*, and **cho**, *sweet*, we get **ye-dyo**, *fresh water*; but from **cho**, *wash the body*, we get **ye-cho**, *bathe*. In accordance with this principle particles, which have no independent existence, are, subject to rule II, always modified, at all events in the Delta.

V. Lastly, words in common use show a greater tendency to change than those which are used less often. Thus from **šeik**, which may mean either a goat or a landing-place, we get **taw:šeik**, a wild goat, but **thin:baw:zeik**, a steamer-wharf.

These remarks hold good only of the language as spoken in Lower Burma. In Upper Burma the tendency to modify the consonant, especially if it be an aspirate, is less marked.

The question is to some extent one of individual taste. The ear must be the guide in most cases. Where it fails, the safest rule is to modify the consonant in the middle of a compound except when it follows a **k**, **t**, initial **ā**, or the negative **mă**.

Shortening of Compounds. Compounds are often shortened by substituting **ă** for a longer sound in the first word. Thus from **thu**, *person*, we get **thă.ko:**, *thief*, and from **zăga:**, *word*, **zăgă-byan**, *interpreter*.

CHAPTER III.

THE STRUCTURE OF THE LANGUAGE.

IT may have been noticed that no part of this book is devoted to grammar. Grammar, apart from inflexions, may be defined as the division of the words of a language into classes and sub-classes, with an investigation of the functions of these and of their relations to each other. In order to write a grammar one must invent names for these classes, sub-classes, functions, and relations. This has already been done in the case of the Aryan languages. Every English schoolboy is familiar with the division into nouns, verbs, adjectives, prepositions, &c. ; with cases and genders, moods and tenses, and so on. When he learns a new Aryan language, such as Italian or Sanskrit, his understanding of it is made easier by the use of the grammatical terms which he has already learnt. This is because the new language is constructed, broadly speaking, in the same way as those with which he is familiar. The words naturally fall into the same classes, and to a great extent into the same sub-classes.

This is not the case with Burmese. Its structure differs so entirely from that of the inflexional groups that the use of such familiar terms as nominative and genitive, present

and perfect, not only fails to assist the learner, but seriously hinders him in his efforts to understand the language. Even the division into nouns, verbs, &c., is apt to be misleading. In order, therefore, to write a scientific grammar of Burmese, it is necessary to invent an entirely new terminology. Dr Sweet has begun to do so in the case of Chinese by dividing all the words into (*a*) full-words and (*b*) form-words. But here a new difficulty arises. These terms are altogether unfamiliar to those who have studied only Aryan languages, and in order to understand the grammar they must learn the new terminology. There is, indeed, nothing else for it if, as was once thought, a thorough knowledge of a new language can only be gained by first studying its grammar. Happily that notion has been shown to be a fallacy. In the most modern system of teaching languages the grammar is regarded as unessential, and is often deferred or even excluded altogether. The wisdom of this policy may well be disputed in the case of an educated adult learning an inflexional language constructed on the same lines as his own. But where the choice lies between dispensing with grammar and learning a new terminology it is probable that most people will decide for the former.

In this book there is no attempt to invent a new terminology. Grammar is therefore almost dispensed with. The student must learn how to build up sentences by imitating those which he hears. An attempt will, however, be made

to show him what to expect and what to avoid by a few remarks, eliminating as far as possible the use of old technical terms, which would convey wrong associations to his mind, and of new ones, which would need to be explained before he can understand them. The student will do well to study carefully the chapter on morphological development in Dr Sweet's *History of Language* (Dent's Temple Primers).

The following passages are taken from the book just mentioned.

P. 42. **Form-words.** In such a sentence as *the nature of man is radically good* we can observe two classes of words, viz. *full-words*—*nature, man, radically, good*—and *form-words* or 'empty words,' as the Chinese grammarians call them—*the, of, is*—which have little or no independent meaning of their own, and serve only to define the meaning of full-words and show how they are connected together. In gesture-language such a sentence would be expressed—if it could be expressed at all—simply by the juxtaposition of its full-words. In Chinese also this sentence could be translated into one composed entirely of full-words: *jín sin' pen' sen'*, literally, 'man nature root good.' In Chinese the fact that 'man' is an adjunct to 'nature' might be made clearer by putting between them the form-word or particle *ci*—*jín ci sin'*.

P. 61. **Morphological Classification of Languages.** Languages may be roughly classed according to their morphological character—that is, their grammatical structure in the widest sense—as isolating, agglutinative, inflexional, and incorporating.

Isolating languages show grammatical relations partly by the relative position or order of their full-words, partly by the use of particles. Old Chinese is mainly a 'position-language,' for it indicates the chief grammatical categories by word-order, and only uses grammatical particles when obliged to do so by considerations of clearness and to avoid ambiguity. Other isolating languages, such as Burmese, make a more extensive use of particles, which allows a freer word-order; these are 'particle-languages' par excellence.

Isolating languages consist, therefore, of strings of formally independent words. Thus if English were made up entirely of sentences such as the following, it would be an isolating language: *you know many people | do you know it? | a ten pound note*. Even if *do you* were contracted into (djuw), the isolating character would still remain, for such a change is a purely mechanical one, without any morphological function.

Although many languages of the isolating type, such as Malay, are polysyllabic, there is a distinct tendency in this class of languages to the monosyllabic form, which not only makes them shorter and more convenient, but also clearer in structure, through getting rid of the possibility of confounding the unaccented syllable of a full-word with a form-word, as when in English *tell her* (telə) is confounded with *teller*. We have a group of monosyllabic isolating languages in the East of Asia, comprising Chinese and its cognate Burmese together with the unrelated Siamese and Annamite or Cochin-Chinese and other languages.

Nearly all these languages are also tone-languages, that is, in them each word has a definite rising, falling, or compound tone associated with it, which is as much an integral part of it as any

of its vowels or consonants ; so that words which would otherwise be identical are often distinguished by differences of tone.

P. 69. Hence, while English appears as almost uninflexional when compared with such a language as Latin, it appears in the opposite light when compared with an isolating language such as Chinese. One important result of what we may call 'inherited inflexional instincts' is that in English we still proceed from the special to the general, while Chinese does exactly the reverse. Thus in English we are compelled by the structure of the language to put every noun either in the singular or the plural, so that when we have to express such an idea as that of man generally or man in the abstract, we fluctuate helplessly between singular and plural—*man is . . . , men are . . . , the lion is . . . , lions are . . .* We are equally helpless when we have to make a statement without defining its exact relation to the time when we are speaking ; thus in such a sentence as *the ancients did not know that Africa . . . an island*, we hesitate whether to use *was* or *is*. In Chinese, on the other hand, in which the number of a noun or the tense of a verb is never expressed when it can be gathered with certainty from the context—which they can in the majority of instances—such difficulties can never arise : in Chinese we should simply say *man rational, Africa island*, and should only add the necessary particles if we wished expressly to emphasize the ideas of plurality, past tense, &c. This deep-seated difference between the English and the Chinese linguistic mind is clearly shown in translating into Chinese such a statement as that some one was born in a certain street in a certain town in a certain province in a certain country ; here Chinese would entirely reverse the order, beginning with the country, and descending progressively from generals to particulars.

The last passage applies to Burmese quite as much as to the language of which it was written. As every one who has had to call on a Burmese official for an explanation knows only too well, Burmese is admirably adapted to the making of vague and general statements.

It will be noticed that Dr Sweet uses 'particle' as equivalent to 'form-word'. The former alone is used in this manual.

It has not been possible to dispense altogether with what are called 'parts of speech'. The student is reminded, therefore, that a word or locution may be a verb (or other part of speech) in *form*, or in *function*, or in *meaning*. It may be any one of these alone, or any two, or all three together. This ambiguity of the old terminology is sometimes convenient, sometimes the reverse.

Now let us translate Dr Sweet's specimen sentence into Burmese, and see what we get. It might be rendered **lu-thābaw: mula. kaung:dè**. Here **lu** means *man*, in the sense of man or woman, mankind. **Thābaw:**, *nature*, like most abstract words in the language, appears to be of Pali origin (*sabhāva*). **Mula.** is another Pali word said to mean *origin, bottom, foundation*. Thus, while Chinese uses the metaphor of a root, as we say *radically*, Burmese uses the metaphor of the bottom of something, as we say *fundamentally*. But just as we do not say *bottomly*, but employ a Latin word, so the Burmese employ a Pali word,

which is in Pali a noun, but which in Burmese is simply a root and may be used almost anyhow, in the present case as an adverb. **Kaung:** means good, or rather it denotes the quality of goodness, for it is not, be it remembered, an adjective, but simply a root. With one particle it may perform the function of an adjective, with another that of a verb, with another that of a noun; or it may be reduplicated to form an adverb.

The words **lu thăbaw: mula. kaung:** might be rendered literally *Man nature foundation good*. But this combination is not a sentence in Burmese any more than it is in English. In order to make it into a sentence we must add a form-word or particle, *dè*. This particle, added to the root **kaung:**, produces a statement that something is (or was, for the particle gives no hint of the time referred to) good. Thus in order to express this idea in English we have to use no less than three form-words, besides the inflexions in *is* and *radically*; in Burmese we use only one form-word and no inflexions; and in Chinese we use neither form-words nor inflexions. Further, in English we are prevented by the structure of the language from saying exactly what we want to say. We do not wish to limit our statement to the present; we mean it to refer to the past and future as well: but we are compelled to say it of the present only. In Chinese and Burmese we are under no such compulsion; we say exactly what we want to say, and in this case with sufficient clearness.

Now suppose we change the order of the words in this sentence. To do so in Chinese would presumably quite change the meaning, or make nonsense. In English we can make some changes without either effect,—*Man's nature is radically good*, or *The nature of man is good radically*, or *Radically good is the nature of man*. In Latin we could turn the sentence *Natura hominum radicatus bona* any way we please without materially altering the sense or making nonsense of it. The new arrangement might transfer the emphasis from one word to another, or it might be unusual or inartistic, but it would not be fatal to the meaning. So here we have two extremes, Chinese at one end and Latin at the other, with English in the middle. What is the position of Burmese? Let us see. **Thăbaw: lu mula. kaung:dè** would mean, if it can be said to mean anything, *A character-man is fundamentally good*. **Mula. lu thăbaw: kaung:dè** might mean either of two things, according to the grouping of the words. Thus **mula. lu-thăbaw: kaung:dè** would mean much the same as the original sentence, but **mula.lu thăbaw: kaung:dè** would mean *The original man's nature was good*. Most other arrangements would make nonsense of the sentence. Thus we see that Burmese is in this respect very like English. It is not quite a position-language, but it tends to be so. On the whole, owing to the greater resourcefulness of the language in the matter of particles, the order is freer in Burmese than in English, in spite of the inflexions in the

latter. For instance, we can say *Her loved he* in place of *He loved her* without altering the sense, but if we said *Ma Mi loves Maung Pe* instead of *Maung Pe loves Ma Mi* we should altogether change the meaning of the sentence. In Burmese we could avoid this by the use of particles, as if we said *From Maung Pe to Ma Mi, love* (**Maung-Pe-ga. Ma.Mi.go chit-tè**) or *To Ma Mi from Maung Pe, love* (**Ma.Mi.go Maung-Pe-ga. chit-tè**).

Use of Particles to form Parts of Speech. Verbal roots (i. e. roots indicating action or state) are never used as predicates without a particle of some kind, except in the imperative. Adjectives, when they precede the noun, always require the addition of **tè**. to the root; when they follow it the bare root may be used, or the particle **ă**-prefixed. The rules for numerals are explained in Note E. Adverbial roots are very few, and are used by themselves. In the case of nouns also the bare root is used, though a particle may be added to make the relation of the word with the rest of the sentence clearer. Thus **ka**. may be added to indicate the subject of the sentence, and **ko** the object.

A noun can be formed from a verbal or adjectival root by prefixing the particle **ă**, as in **ăsa: āthauk**, *food and drink*, or **ănwe:**, *warmth*. Or the particle **ta** may be added,—**sa:da thauk-ta, nwe:da**. In the latter case any number of other words may be prefixed to the verbal root, as in **ťămin:sa:da myin-dè**, (*I*) *saw (him) eating rice*. So

also a verbal root may be used adjectivally, as in **řāmin:sa:dè.lu**, *a rice-eating man*, or *the man who is eating rice*. Conversely, an adjectival root may be used as a predicate by simply adding the verbal particles. Thus from **kaung:**, *good*, we have **kaung:dè**, *(it) is good*, and **kaung:mè**, *(it) will be good*. Adverbs are usually formed by reduplicating an adjectival root, as in **kaung:gaung:**, *well*. Thus from the single root **kaung:** we get **kaung:dè**, *good*, **kaung:dè**, *is good*, **ākaung:** or **kaung:da**, *goodness*, and **kaung:gaung:**, *well*.

Our relative particles *who*, *which*, *that* are expressed, as already seen, by **tè**. placed before the noun and after the qualifying words. Other useful particles are given in Note O.

Arrangement of Words, &c., in a Sentence. The predicate, or verb, always comes last in a sentence. Adjectives always come next to the noun they qualify, either before or after it. Adverbs usually come just before the verb, but they may be anywhere earlier in the sentence. The subject of a sentence usually precedes the object, and if the position is reversed it is necessary to indicate by particles, as already explained, which is the subject and which the object.

A noun used adjectivally, to qualify another noun, always precedes the noun it qualifies. Thus from **da:**, *sword*, and **ein**, *house*, we have **dā-ein**, *scabbard*, but **ein-da:**, *house-knife*, *chopper*. All proper names are used in the same way. Thus *Burmese house* is **Bāma-ein**.

On the other hand auxiliary verbs are always placed after the main verb. Thus from **lok**, *do*, and **ne**, *remain*, we have **lok-ne-dè**, *be doing*.

What are commonly called pronouns are simply particles which take the same place in a sentence as nouns, e. g., **ba**, *what?*, **thu**, *he*, **da**, *this*. There is another class of particles, used with nouns, which might with equal propriety be called pro-adjectives. Some of the commonest of these are placed before the noun without any intervening particle, e. g., **ba**, *what?*, **bè**, *which?*, **di**, *this*, **ho**, *that*, **tă-cho.**, *some*, **tă-cha:**, *other*. The cardinal numerals precede the noun in some cases and follow it in others (see Note E), but the ordinals always precede the noun.

The negative **mă** precedes the verb. When two verbs are used together to form a compound the **mă** may precede the compound or divide it, or be repeated before each member. No rule can be laid down, but examples are given in Note F. These remarks apply only to what may be called full verbs. The first member of what may appear to be a compound verb is often a noun, and the **mă** is always, of course, placed between it and the real verb. Thus though **seik**, *mind*, and **šo:**, *bad*, are used as a single locution to mean *angry*, **seik** remains a noun, both in meaning and in function, and the negative is **seik-mă-šo:**. Again, where the second member of the compound is not used (in the same sense) as an independent verb, the **mă** always precedes the compound. Thus **pyaw:hnaing-dè**,

can speak, has for its negative **mă-pyaw:hnaing-bu:**. (For **pu:** see Dialogue I. 16, 18.)

With other particles the general rule is that they come after the word or group which they affect. Thus the particles corresponding to our prepositions follow the noun, and those corresponding to our conjunctions the sentence or clause. For instance, from **thu**, *he*, we have **thu.go**, *to him*; and *(He) says (he) has gone* is **Thwa:bi-lo.pyaw:dè**, the **lo.** corresponding to our *that*.

As the verb comes last in the sentence, it follows naturally that subordinate clauses precede the main verb. Thus from **fin-dè**, *think*, and **thwa:bi**, *has gone*, we have **thwa:bi fin-dè**, *(I) think (he) has gone*. The other words in the main clause may immediately precede the main verb, or may come before the subordinate sentence. Thus *The clerk (săye:) says (pyaw:dè) his wife is gone* (**thu.mein:ma. thwa:bi**) may be either **thu.mein:ma. thwa:bi-lo. săye:ga. pyaw:dè** or **săye:ga. thu.mein:ma. thwa:bi-lo. pyaw:dè**.

Burmese shows a strong tendency, even in conversation, to subordinate sentences where we should co-ordinate them. Our particle *and* is used to join either nouns or sentences. The Burmese **hnin.** is used to join nouns only, never sentences,¹ or even verbs or adjectives. *He came to me and asked for leave* cannot be literally translated in

¹ Except in conjunction with the particle **ta**, which makes the sentence into a kind of verbal noun.

Burmese. It is necessary to say *Having come to me he asked for leave*. If the words *but I did not give it* are added the Burmese would say either *Although having come to me he asked for leave, I did not give it*, or *Having come to me he asked for leave : although he asked, I did not give it*. The saying, *I came, I saw, I conquered*, would be in Burmese *Having come I saw ; having seen I conquered*. Where it is impossible to subordinate one sentence to another the Burmese either use no connecting particle at all or insert *lè:* in each sentence, as we use both . . . and. Thus *He is young and I am old* would be *He is young, I am old*, while *The sun is hot and the road is bad* would be *Ne-lè: pu-dè, lan:lè: šo:dè*. (*Ne, sun, pu, hot, lan:, road, šo:, bad.*) The *lè:*, it will be noticed, is placed after a noun. Where there is none it is necessary to repeat the verb. Thus *He abuses and beats her* (i. e., is in the habit of doing so) would be *Šè:lè: šè:dè, yaik-lè: yaik-tè*. *He abused and beat her* (i. e. on one occasion) would more naturally be *šè:bi: yaik-tè* (*having abused her, he beat her*). There is no shorter way of expressing *She is young and pretty* than by *nu.lè: nu.dè, hla.lè: hla.dè*, but a *short and stout man* would be *lu pu.bu. wa.wa.*. (*Lu, man, pu., short, wa., stout.*)

Tonal Inflexions. The check-tone is applied to all pronouns and proper names in the possessive, and to some pronouns when followed by any particle which affects them, except *ka.*. Thus we have *nga-ga., I, nin-ga., you, thu-ga.,*

he, as the subject of a sentence; **nga.go**, *me*, **nin.go**, *you*, **thu.go**, *him*, as the object; and **nga.**, *my*, **nin.**, *your*, **thu.**, *his*, in the possessive. *To Maung Pe* is **Maung-Pe.go**, but *Maung Pe's house* is **Maung Pe.ein**. This use of the check-tone is the nearest approach to an inflexion in the Burmese language.

CHAPTER IV.

HOW TO USE THE DIALOGUES.

IT is assumed that the student has read through the foregoing matter at least once. He should now return to the tables of sounds on p. 16, study them carefully, and practise the sounds with a Burman. A Lower Burman should be chosen if possible, as the Upper Burmans are apt to speak less plainly and their dialect differs slightly from that of the lower province, which is represented in this book. At this stage an English-speaking Burman will be found useful, as he can read the examples in the tables and the dialogues.¹ Care should be taken to select some one whose pronunciation is distinct. Individuals differ in this respect to a remarkable degree. It should be impressed on him that what is required is the pronunciation used in conversation, not that followed in reading a document. Each example in the tables should be taken separately, and the *munshi* asked to give the sound at least half a dozen times. No attempt should as yet be made to imitate it. The earlier dialogues should then be treated in the same way, word by word and sentence by sentence. The pronunciation is likely to cause so much

¹ A Government servant, if he has been properly trained, will be familiar with the Government system of transliteration, which is in the main followed in this book.

difficulty that the footnotes may be read and the meaning of the sentences obtained without much extra effort, but the attention should be concentrated at first upon the pronunciation, and not until that has been fairly mastered should the student proceed to a general study of the dialogues and the notes. It would be best to go through the whole of the dialogues in this way before he attempts to pronounce a single word. He should listen carefully, however, to every word read by the *munshi*, noting whether the initial consonant is aspirated, how the vowel differs from the English sound, what happens to the final consonant, and how the voice is pitched. When each word in a sentence has been repeated as often as the student wants, he should ask the *munshi* to repeat the whole sentence, or, if it is a long one, first parts of it and then the whole, until its characteristics also have been studied. Meanwhile, he should spend as much time as possible listening to conversations between natives, and, though he may not understand a word, attempt to catch and analyse some of the fleeting sounds which fall on his ear, and take mental note of pitch and emphasis. It is only by degrees that unfamiliar sounds impress themselves definitely on the brain; and it is worse than useless to attempt to imitate a sound which, though it may be loud and clear, makes no definite impression on account of its strangeness.

When these exercises have been completed, the student may return once more to the sound-tables and attempt

to imitate the sounds himself. But each attempt must immediately follow the pronunciation of the word by the native, who should repeat it at least once for every time it is uttered by the student. The oftener he hears a sound, the better will he be able to imitate it; whereas to form it himself when the native pronunciation is not fresh in his ear will only lead to his impressing a wrong pronunciation on his memory. When he does pronounce a word he should do so loudly and distinctly, with no uncertainty or muffling of sound. If he is not quite certain of the sound he should be all the more determined to make it as definite as possible, so that the faults in his pronunciation may be easily discovered and corrected. A blurred sound, apart from other objections, fails to impress itself on the memory.

Though Burmese is spoken at a low and comparatively uniform pitch, it is articulated on the whole with far greater energy and distinctness than English, particularly as regards the vowels.

The dialogues should then be studied with the help of the notes, the translation being referred to only when the meaning cannot otherwise be arrived at. No opportunity should be lost, however, of practising the pronunciation. Every sentence should be read aloud, over and over again, first by the *munshi* and then by the student, and the former asked to correct faults. As each dialogue is finished it may again be run through with the transla-

tion so as to satisfy the student that he has got the meaning correctly. The separate notes also should be carefully gone through with the *munshi*.

Meanwhile a Lower Burman lad should be engaged as a servant, to be always at the student's elbow and enable him to practise his Burmese at odd times throughout the day. If possible he should be intelligent and otherwise likely to make a good servant, but above all his pronunciation must be distinct. The instructions already given to the *munshi* should be repeated to the boy through an interpreter. New words and phrases learnt from him may be written down in Roman characters to be shown to the *munshi* when he comes. Before writing a word down the student should repeat it very distinctly and ask whether his pronunciation is correct. It is advisable that the *munshi* should be kept on in addition to the boy, even when the dialogues have been gone through several times. But he should be made to teach only conversation, and should not be allowed to persuade the student to begin the written language until he can speak Burmese with accuracy and fluency. The author is aware that this method is not encouraged by the present departmental examination syllabus, but hopes that this will be modified so as to bring it more into accordance with modern ideas. And even if a knowledge of the written language has to be acquired within the first six months, it is still better to keep to the spoken language alone for the first three or four.

DIALOGUES.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

I. MAUNG THIN.

The verandah of a European house in Rangoon. Mr Griffin, a young man recently arrived in the country, has arranged to try for a few days a Burman lad ignorant of English, with a view to making him his servant and learning Burmese from him. The boy has just arrived.

Is your name ba-lè?
G. Min.name¹ba-lè²:

Maung Thin. Maung⁵·Thin⁶·ba, p̃ăya⁷:

¹ See Note A. The check-tone marks the possessive.

² *Name.* Partly no doubt of Pali origin, and the same root as our word.

³ *What?* See Note L.

⁴ This is the usual ending to a question in which **ba** or **bè** has been used. See Note L.

⁵ See Note B.

⁶ *Pa.* This is one of the numerous particles which are so characteristic of the language. Whatever independent meaning it may once have had has been lost, and it merely expresses the speaker's wish to be polite.

⁷ See Note C.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*,

gō-tōu tōu tō tō tōu tō tō
^{8 9 10 11 12 13 14 15 16 17}
 G. Tyok·ko Bāma-zāga: thin·bo. la·dè, mā·hok.

^{18 19}
 pū:la: ?

⁸ See Note D.

⁹ Particle attached to the object of the verb, direct or indirect.

¹⁰ *Burmese* or *Burman*.

¹¹ *Word, language*.

¹² *Learn* or *teach*.

¹³ **Pō..** Particle corresponding to E. *to* or *for* with a verb in such expressions as *come to teach, for teaching, good to eat, &c.* The use of the Burmese particles, as of the English, can only be learnt by practice.

¹⁴ *Come*. It will be noticed that there is no word for *you*, as the sentence is clear without it.

¹⁵ **Tè.** This is the ordinary particle used with a verbal root when it is desired to state a fact without specifying the time, which may be past or present.

¹⁶ *Not*. Always precedes the verb, which is nearly always followed by some other particle, as in the French *n'est pas*.

¹⁷ *Be true, be so*.

¹⁸ The particle most often employed with the negative.

¹⁹ The ordinary interrogative particle.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

T. Hman-ba.^{20 21}

G. Kaung:bi.^{22 23} (*Points to the door.*) Di-ha^{24 25} ba²⁶ kaw-

thā-lè?²⁷

T. Tǎga:²⁸ kaw-ba-dè, pǎya:.

²⁰ *Hit the mark, be correct.* See Note J.

²¹ **Pa.** Same as **pa** (6), which is often given the check-tone when not followed by another word. The full expression would be **hman-ba-dè**.

²² *Gooa.*

²³ **Pi.** This particle is probably connected with the root **pi:**, *finish*, and is used to show that the fact denoted by the verbal root has been completed or has come to be. For instance, **la-bi** may mean *he has come*, **e:bi** *it has become cool*, **hman-bi** *it is now correct*. The whole expression is equivalent to our *very well*, or *good*.

²⁴ **Di.** *This.*

²⁵ **Ha.** Might be translated *thing*.

²⁶ This word covers much the same ground as our *call*.

²⁷ Usually placed between the verbal root and the interrogative particles **lè:** and **la:**.

²⁸ *Door, gate.*

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

G., pointing to the staircase. Di-ha ²⁹gaw? :

T. Hlega:ba, ³⁰p̃aya:.

G., taking out his watch. Di-ha ³¹gaw? :

T. Nayi-ba..

G., pointing to a clock. Da-gaw: ³²?

T. Da-lè: ³³nayi-lo. ³⁴kaw-ba-dè, p̃aya:.

G. Di-lo ³⁵lok-ta ³⁶ba ³⁷kaw-thă-lè: ? (*Goes through the action of throwing.*)

²⁹ An interrogative particle, only used in this sense with a noun or pronoun. Has the sense of *And* —? or *What about* —? ³⁰ Steps, stairs, ladder.

³¹ Hour, clock.

³² = di-ha.

³³ Also.

³⁴ This useful particle is employed in all sorts of ways to join verbs together. In the present case it is equivalent to *that* in *We say (that) it is a clock*; but just as we leave out the *that* in conversation, the Burmese omit the verb, and say *We say that (it is) a clock*. The Burmese generally avoid using the equivalent of the verb *to be*. See Note G.

³⁵ Has the sense of *like*, *after the manner of*.

³⁶ Do, make.

³⁷ This particle added to the verbal root forms a verbal noun.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

³⁸
T. Pyit-tè, p̃äya:

G., pointing to a book. Da ba k̃aw-thă-lè: ?

³⁹
T. Sa-ok-pā.

G., lifting up the book. Di-lo lok-ta ba k̃aw-thă-lè: ?

⁴⁰
T. Sa-ok mā. dè, p̃äya: (*G. asks the names of some other things and actions, and repeats them. He finds it difficult to catch the sounds.*)

⁴¹ ⁴² ⁴³ ⁴⁴
G. Tyè-dyè pyaw: Tyok kaung:gaung: mā-tya:

⁴⁵ ⁴⁶
hnaing-bu: (*T. repeats. G. says the word after him.*)

⁴⁷ ⁴⁸ ⁴⁹
G. Tyok-pyaw:da pi-yè.la: ?

⁵⁰ ⁵¹
T. Tè mā-pi-the:ba-bu:

³⁸ *Throw.*

³⁹ *Book.* Perhaps from **sa**, *writing*, and **ok**, *cover*, but it is dangerous to speculate in etymologies in Burmese. ⁴⁰ *Lift.*

⁴¹ **Tyè** means *loud*. The reduplication is the usual way of forming an adverb.

⁴² *Speak.*

⁴³ **Kaung:gaung:** *Well.* See 22, ⁴¹.

⁴⁴ *Hear.*

⁴⁵ *Can.* See Note F.

⁴⁶ **p̃u:**

⁴⁷ **Ta.**

⁴⁸ *Accurate, correct.*

⁴⁹ = **thă** (27), or **tè** (15).

⁵⁰ *Very, or as we should say here quite.*

⁵¹ *Yet.*

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

⁵² ⁵³ ⁵⁴ ⁵⁵
G. Tā-ka fat pyaw:ba-on:. (T. shouts the word.)

⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹
Theik mā-aw-bè:hnin. na:lè-aung pyaw:ba. (Both

repeat the word several times.) ⁶² Āku. pi-thā-la: ?

T. Pi-ba-bi, pāya:.

⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸
G. Na: tya:dè.ātaing: sa-ye:mè.

⁵² See Note E.

⁵³ Time. One-time = *once*. The word by itself would be *ākā*. In all words beginning with *ā*, the *ā* is dropped after a numeral.

⁵⁴ Again.

⁵⁵ This is an imperative affix indicating either repetition or continuance, like the French *encore*. See Note F.

⁵⁶ Much.

⁵⁷ Shout.

⁵⁸ mā . . . pè: = *without*.

⁵⁹ Used between two nouns this means *and*. It is used to connect clauses in the same way. Here it might be omitted.

⁶⁰ Na:lè. Understand. The *na:* may mean *ear*, but it is by no means certain.

⁶¹ So as to.

⁶² Now.

⁶³ Ear. Na:tya: means the same as *tya:*, *hear*.

⁶⁴ Tè. This particle connects the verb with the word *ātaing:*.

⁶⁵ According as. The word *taing:* means *compare*, *measure*.

⁶⁶ Writing.

⁶⁷ Write. Generally used with *sa*, not by itself.

⁶⁸ Particle denoting the future.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

T. Thă⁶⁹kin Băma-sa tat-thă⁷⁰-la: ?

G. Mă-tat-pu:⁷¹ In:găleik-lo ye:mè.

T. Di-lo tha⁷² kaung:ba-dè.

G. Băma-mă-hok-tè⁷³lu Băma-lo pyaw:bo. tè⁷⁴ ket-tè.

Āku. tyok zăga: taw-daw pi-thă⁷⁵-la: ?

T. Taw-daw pi-ba-dè.

G. Min⁷⁶:do. ne⁷⁷daing: pyaw:thă-lo thin-dyin-dè⁷⁹.

Sa-dè:hma⁸⁰ ye:thă-lo mă-thin-dyin-the:bu:. Sa-ye:dè.

ătaing: mă-pyaw:hni⁸¹n., naw⁸². Na:lè-thă-la: ?

⁶⁹ See Note A. ⁷⁰ *Know*, in the sense of *be conversant*.

⁷¹ Burmese corruption of our word *English*.

⁷² *More*.

⁷³ *Man, person*.

⁷⁴ *Difficult*.

⁷⁵ *Taw-daw. Sufficiently, fairly, pretty*.

⁷⁶ *To.. See Note N.*

⁷⁷ *Day*, as opposed to night. A day of 24 hours is **yet**.

⁷⁸ *Taing:.. Each, every*, in the sense of *without exception*.

⁷⁹ *Tyin. Want. See Note F.*

⁸⁰ *Ātè:hma. In. See Note M.*

⁸¹ Particle used with **mă** to convey prohibition.

⁸² This particle has a somewhat coaxing effect.

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T. Na:lè-ba-dè.

G. Ne.daing: pyaw:thă-lo kaung:gaung: tat-pi:hma.⁸³⁸⁴
 sa-ye:thă-lo thin-mè. Zăga: hnă-myo: yaw:yin⁸⁵⁸⁶⁸⁷⁸⁸
 shok-tè.⁸⁹

T. Hman-ba.. Mă-tya-gin⁹⁰⁹¹ thăkin Băma-zăga:
 kaung:gaung: pyaw:dat-pa-lein.mè.⁹²⁹³

⁸³ Apparently the same root as 23. The falling tone is used when the word is in the middle of a clause.

⁸⁴ This particle, placed between two roots denoting action or state, indicates that one action or state follows or is conditional on the other. Not to be confounded with **hma**, *at*.

⁸⁵ See Note E.

⁸⁶ Āmyo:. *Kind*.

⁸⁷ *Mix*.

⁸⁸ Particle corresponding to our *if*, but always placed at the end of the dependent clause.

⁸⁹ *Confused, jumbled, and so troublesome*.

⁹⁰ *Long* (of time).

⁹¹ Mă . . . kin = *before*.

⁹² **Tat**. The same word as 70, here used as an auxiliary verb meaning *be able to* in the sense of *know how to*. See Note F.

⁹³ Only used with **mè**, the particle denoting the future. It introduces a slight uncertainty into the statement,—hardly as much as *probably* or *no doubt*. We should simply use the future.

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G. Tyok Băma-zăga: taw-daw tat-hma. tyok-na:
 mă-lè-dè.zăga:ădeikbè⁹⁴ min: pyan-pyaw:hnaing-mè,⁹⁵
 mă-hok-pu:la: ?

T. Thăkin na:lè-aung pyaw:ba.mè.⁹⁶

G. Tă-yet-tă-ka hnă-yet-tă-ka pyaw:yin ālāga:bè:.⁹⁷
 Ne.daing: mă-tya-mă-tya pyaw:ze-dyin-dè. No.mo.yin^{98 99}
¹⁰⁰ (101-102) ^{102 103}

⁹⁴ *Meaning.*

⁹⁵ *Do again, repeat; here repeat in another language, i. e. translate.*

⁹⁶ **Pa..** Used in place of **pa** (6) before **mè**. See 21.

⁹⁷ **Day** (of 24 hours).

⁹⁸ **Useless.** Used by itself it means *Nonsense!*

⁹⁹ **Ėè:.** We should say *quite* here. **Thu-bè:** would be *he and no one else; da-bè: just that or only.*

¹⁰⁰ **Mă-tya-mă-tya.** *At frequent intervals, often.* See 90.

¹⁰¹ **Se.** See Note F.

¹⁰² So, in such expressions as **no.mo.lo.**, **no.mo.dyaung.**, *therefore (because it is so)*, **no.be-dè.**, *but (though it is so)*, &c.

¹⁰³ Apparently a contraction of **mă-hok**, quite distinct from the **mo.** in **no.mo.lo.** **No.mo.yin** = *if not, or.*

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

¹⁰⁴ di-gă-ne. ¹⁰⁵ thin-dè.zăga: ¹⁰⁶ netpan ¹⁰⁷ tyok me.thwa:lein.mè.

¹⁰⁸ T. Hman-ba., ¹⁰⁹ di-lo-bè: ¹¹⁰ pyit-tat-pa-dè.

¹¹¹ G. Da-dyaung. ¹¹² min:go ¹¹³ tyok-ein-hma ¹¹⁴ amyè: ne-ze-

¹¹⁵ dyin-dè. ¹¹⁶ Āwut ¹¹⁷ wut-tè.ākā-yaw:, ¹¹⁸ āsa ¹¹⁹ sa:dè.ākā-yaw:, ¹²⁰

¹²¹ kăna.kăna. pyaw:ze-dyin-dè.

¹⁰⁴ Di-gă-ne.. *To-day.* Di-ga. = *here.*

¹⁰⁵ Netpan. *To-morrow.* ¹⁰⁶ *Forget.*

¹⁰⁷ This properly means *go*, but has no more meaning here than *away* in *faint away*. Compare **the-thwa:bi**, which is exactly our *he is dead and gone*. See Note F.

¹⁰⁸ Di-lo-bè:. *Just so.* See 24, 35, 99.

¹⁰⁹ See Note G. ¹¹⁰ *Is usually, is apt.* See Note F.

¹¹¹ Tyaung.. *Because of.* ¹¹² *House.*

¹¹³ *Permanently, constantly.* ¹¹⁴ *Remain.*

¹¹⁵ *Clothes.* The particle **ā** can be prefixed to almost any verbal root so as to make a verbal noun.

¹¹⁶ *Wear on the body.* ¹¹⁷ *Time, and so when.*

¹¹⁸ **Yaw:** . . . **yaw:** has the sense of *both . . . and*.

¹¹⁹ *Food, generally.* **Āsa:** = *eating*, or some particular thing to be eaten. ¹²⁰ *Eat.*

¹²¹ **Kăna.** is *moment*, and **kăna.kăna.** *often*. There is no single word for *often*.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

T. Na:lè-ba-bi.¹²²

G. Di-ein-hma-lè:bè:¹²³ əlok¹²⁴ kaung:gaung: lok-ya.mè.¹²⁵

La.ga. min: ya.lein.mè.^{126 127 128}

T. La.ga. mǎ-lo-dyin-ba, pǎya:.¹²⁹ Thǎkin thǎbaw:¹³⁰
 ǎtaing: pe:ba.¹³¹ Alok-wuttǎya: a:lon: kaung:gaung:^{132 133}
 lok-pa.mè.

G. Tyok la.ga. pe:mè. Wuttǎya: šo-da ba-lè:?¹³⁴

T. A:lon: lok-pó.thin.dè.əlok-ko¹³⁵ wuttǎya:lo. kǎw-ba-dè, pǎya:.

¹²² Pi. See 23. We might say *I understand now*.

¹²³ See 99. Here the word merely emphasizes what has gone before it.

¹²⁴ *Work*. ¹²⁵ *Must*. See Note F. ¹²⁶ *Month*.

¹²⁷ *Āka.* *Pay, hire*. Though this is a verbal noun the verb *kā.*, *hire*, has become obsolete except in some dialects.

¹²⁸ *Get*.

¹²⁹ *Want, be in need of*. *Lo-dyin* means *want* in the sense of *wish for*.

¹³⁰ *Nature, disposition*; here *inclination, wish*.

¹³¹ *Give*.

¹³² *Duty*.

¹³³ *A:lon:*. *All*.

¹³⁴ *Say*. *Wuttǎya: šo-da*, the word, or expression, *wuttǎya:*.

¹³⁵ *Proper*.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

II. MASTER AND SERVANT.

(*The same. The lad has now been engaged as an extra servant.*)

Master. Maung Thin! (*Silence.*) Maung Thin!

(*Maung Thin appears after an interval. Sharply—*) Nga¹
kaw-da mā-tya:bu:la:?

Servant. Tya:ba-dè, pǎya:. Tǎmin:² sa:ne-lo.ba.^{3 4}

M. Tya:yin ba-⁵pyit-lo. mā-⁶tū:thǎ-don:⁷?

S. Mǎ-tū:⁸mī.ba, pǎya:.

¹ See Note D.

² *Rice.*

³ I. 114 and Note F.

⁴ *Because.* We should expect *tǎmin: sa:ne-ba-dè*, but that would not be an idiomatic answer to the question *Why don't you come when you're called?* which is implied here.

⁵ *Ba-pyit-lo.* See Notes G and L.

⁶ *Answer* a call.

⁷ *Ton:*. More emphatic than *lè:*.

⁸ This is one of the neat, expressive, and quite untranslatable particles in which Burmese is so rich. The sentence may be clumsily rendered *I didn't answer because I was careless*, or *I was wrong not to answer*. An English boy would have said *Beg pardon, Sir*. See Note F.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

M. Nauk⁹-ko nga kaw-yin min: fu:ya.mè. Mă-fu:
yin min: shi¹⁰.dè¹¹ mă-shi.dè-go bè¹².nè¹³ nga thi¹⁴.hnaing-
mă-lè¹⁵:?

S. Tú:ba.mè, păya:.

M., *mollified*. Kaung:bi. Tyok seik-šo¹⁶:aung nauk
mă-lok-pa-hnin.. Di-ein-hma ne-lo¹⁷. min: pyaw-yè¹⁸.la: ?

⁹ Nauk is *back* and she. *front*, and one would expect the former to be used of past and the latter of future time. So they often are, but more often the meaning is reversed. Nauk-ko always means *in future*.

¹⁰ See Note G.

¹¹ Tè. This particle is here used to form a verbal noun.

¹² See Note L.

¹³ Note the order. Nga bè.nè would be more regular.

¹⁴ Know.

¹⁵ Abbreviation of mè, I. 68.

¹⁶ Seik-šo:. *Angry*. Seik is *mind* or *temper*, and šo: *bad*, *wicked*.

¹⁷ I. 34. Corresponds here to our termination *-ing*.

¹⁸ Happy. But somehow the word always suggests abundance of occupation. It is the opposite of pyin:, in the next line.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

S., after a pause. Nè:nè: ¹⁹ pyin:ba-dè, ²⁰ păya:.

M. Ba-p̄yit-lo.lè: ?

S. Di-ein-hma Băma-lu-myō: ²¹ tă-yauk-hma. ²² mă-shi. ²³ lo.ba, păya:.

M. Mă-shi.yin ba p̄yit-thă:lè: ? Di-ein-hma In:gă-leik-lu-myō: tyok-ăpyin ²⁴ tă-yauk-hma. mă-shi.bu:. Mă-shi.be-dè. ²⁵ tyok ²⁶ di.lauk ²⁷ mă-pyin:bu:. Min:hma meik-²⁸ šwe mă-shi.bu:la: ?

S. Di-ein-go ²⁹ mă-la-wun.ba, păya:.

M. Na:lè-dè. Min.ăp̄e ³⁰ Yangon-hma ³¹ ne-thă-la: ? ³²

¹⁹ Nè:nè:. *A little.* Nè: = *few*.

²⁰ *Dull, ennuye.* Also means *lazy*. A Burman is never ashamed to say that he is dull.

²¹ Āmyō:. I. 86. Here means *race*. ²² See Note E.

²³ *So much as*, with negatives. Same as *hmya.*, Note O.

²⁴ *Outside, so besides.* ²⁵ Pe-dè.. *Although*, I. 102.

²⁶ Shortened form of *di* (I. 24). ²⁷ Lauk. *As much as*.

²⁸ Meik-šwe. *Friend.* ²⁹ Dare. See Note F. ³⁰ See Note H.

³¹ Rangoon. The E. spelling follows the old pronunciation.

³² I. 114. We should say *live* here.

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S. A³³pē-yaw: ā³³me-yaw: mā-shi³⁴.ba, p̄āya:; āyin³⁵-ga.
 ā³⁶daw.ein-hma ne-ba-dè.

M. Di³⁷-ga. min.ā³⁸daw.ein-go thwa:yin bè.lauk tya-mā-lè:?

S. Nay³⁹-wet-lauk⁴⁰ tya-ba⁴¹.mè, p̄āya:.

M. Min.ā⁴²daw.ein-hma tā-ne.tā-ka tāmin: sa:yin mā-kaung:bu:la:?

S., *brightening*. In-mā⁴²-tan kaung:ba-dè, p̄āya:.

M. Ne⁴³.daing: nga⁴⁴:nayi-lauk⁴⁵ tyok⁴⁶ lè-dè. Lè-don:āka

³³ See Note H.

³⁴ Or mā-shi.ba-bu:.

³⁵ Āyin-ga.. *Before* (of time). The imperfect tense can only be expressed in Burmese by the use of some such locution as this. For **ka**. see Note M.

³⁶ Ādaw. See Note H.

³⁷ Ka.. *From*. See Note M.

³⁸ Bè.lauk. See Note L and II. 27.

³⁹ I. 31. Used here in its proper meaning of a division of time.

⁴⁰ See Note E.

⁴¹ II. 27. Here = *about*.

⁴² In-mā-tan. *Very*. In is said to mean *force*, but is not used alone. Tan = *just sufficient*; mā-tan therefore = *excessive*.

⁴³ See Note E.

⁴⁴ Here = *o'clock*.

⁴⁵ Take a stroll, go about the town, &c.

Ton:. This particle has the sense of *while*.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

⁴⁷min:go ⁴⁸ălo mǎ-shi.bu:. ⁴⁹Tyok-t̃wet-thwa:bi:hma. min:
t̃amin: thwa:sa:yin mǎ-kaung:bu:la:?

S. Di-lo in-nan ⁵⁰kaung:mè, p̃ăya:.

M. No.be-dè-lo. ⁵¹k̃un-hnǎ-nayi mǎ-k̃wè:gin' ⁵²pyan-la-
⁵³ya.mè. Mǎ-la-yin ⁵⁵min: ⁵⁶dok̃ka. ⁵⁷yauk-lein.mè. K̃un-

⁴⁷ **Ko**. This particle is used here where we would use *of*. These is no equivalent for *of* in colloquial Burmese, except the check-tone.

⁴⁸ *Need*. Verbal noun formed from **lo**, *want*. Mǎ-lo-bu: would, of course, express the same idea as **ălo mǎ-shi.bu:**.

⁴⁹ *Go out*, or rather *issue*, for the full meaning of *go out* is expressed by **t̃wet.thwa:**. An auxiliary verbal root is constantly used in Burmese where we should use a preposition or adverb.

⁵⁰ **In-nan**. A common contraction for **in-mǎ-tan**.

⁵¹ **No.be-dè-lo.** = **no.be-dè.** = *but*, I. 102.

⁵² **K̃un-hnǎ**. See Note E.

⁵³ *Divide in half*. One would expect **kwè:**, *be divided in half*, but the active form is often used where we should expect the passive.

⁵⁴ I. 95. Here *return*.

⁵⁵ We should expect **go**, but this is not the Burmese idiom.

⁵⁶ *Trouble*. ⁵⁷ *Arrive, come to*.

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hnă-nayi mǎ-⁵⁸tō:gin yauk-aung la-yin tha kaung:mè.

S. Thăkin.ămein.ă⁵⁹taing: lok-pa.mè.

M. Āyin-ga. nè:nè: seik-nyit-tè, ⁶⁰fin-dè.⁶¹

S. Nyit-pa-dè. Āku. seik ⁶²e:ba-bi, păya:.

M. Kaung:bi, ādaw.ein-go tan:dan: ⁶³thwa:, naw.

⁶⁴Myo.dè:hma ⁶⁵mǎ-lè-hnin..

⁵⁸ *Thrust at.* So *strike* of a clock.

⁵⁹ *Order, command.*

⁶⁰ The ordinary meaning of this word is *dirty*. With **seik** it means *sad*. It may be the same root, but one can never be sure in a language of which the roots have undergone so much change.

⁶¹ *Think.* We use this word in at least three senses : *exercise thought, be of opinion, and conjecture.* The Burmese use **sin:za:** in the first sense and **fin** in the other two.

⁶² *Cool.* **Seik-pu-dè**, *my mind is hot*, is another expression for *sad*. Conversely *my mind is cool* means that my mind is at ease, or that I am satisfied, happy.

⁶³ **Tan:dan:**. *Straight.* **Ātan:** is *straight line*.

⁶⁴ **Myo.** *Town.*

⁶⁵ **Tè:hma.** See Note M.

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S. Mǎ-lè-ba-bu:⁶⁶ pǎya:.

M. Tǎcha:lu-mya:⁶⁷ di-win:dè:go⁶⁸ kaw-dyin-yin tyok·ko⁶⁹
taing-ya.mè.⁷¹ Aḱwin.⁷² mǎ-shi.bè:hnin.⁷³ mǎ·kaw-ya.bu:.

S. Hman-ba:. Tyun·daw.ădaw thăḱin-hnin.⁷⁴ twe.⁷⁵
dyin-dè, pǎya:⁷⁶

M. Bè-ăḱa-mǎ-šo⁷⁷ kaw-dyin-yin kaw-hnaing-dè.
Min,hma nyi-ăko-mya:⁷⁸ shi.thă-la:?

⁶⁶ We should use the future, but the future cannot be used with a negative in Burmese except in a circumlocution, which is unnecessary here. See II. 105.

⁶⁷ *Other.*

⁶⁸ See Note N.

⁶⁹ *Fence* or *compound*, here the latter.

⁷⁰ Tè:go. See Note M.

⁷¹ Taing. *Tell, inform.*

⁷² Aḱwin.. *Permission.*

⁷³ The single word mǎ-shi.bè:hnin., *without*, might be substituted for mǎ-shi.bè:hnin.

⁷⁴ Tyun·daw. See Note D.

⁷⁵ May be dispensed with. We also say *meet with*, but in a slightly different sense.

⁷⁶ *Meet.*

⁷⁷ Bè . . . mǎ-šo. 'Not saying which,' so *any*. See Note L.

⁷⁸ Nyi-ăko. See Note H. There is no one word for *brother* in Burmese.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

S. Ayin:⁷⁹ mā-shi.ba, p̄aya:. Tyun-daw-myo:⁸⁰ tǎ-yauk-tè:⁸¹ Tǎ-wun:gwè:⁸² nyi-āko hnǎ-yauk shi.ba-dè.⁸³

M. Thu-do.⁸⁴ āthet⁸⁵ bè.lauk shi.thǎ-lè:?

S. Tǎ-yauk šè.ko:⁸⁶ hnit,⁸⁷ tǎ-yauk hnǎ-šè-dyaw,⁸⁸ p̄aya:⁸⁹

M. Ātyi:ga.⁹⁰ ba lok-sa:thǎ-lè:?⁹¹

⁷⁹ Used of relations in the sense of *own*. As cousins are also called brothers an own brother has to be described as such.
⁸⁰ Tyun-daw-myo:. See Note D. ⁸¹ Only. ⁸² Belly.
⁸³ Kwè:. *Be divided, parted*. We speak of a 'cousin once removed'. The Burmese speak of a 'brother one womb removed', i.e. *first cousin*. ⁸⁴ He or she. ⁸⁵ Athet. *Breath, life, age*.

⁸⁶ Šè.ko:. See Note E. ⁸⁷ Year. ⁸⁸ Hnǎ-šè. See Note E.
⁸⁹ Tyaw. Particle used in the sense of *more than*. The full-word means *pass, overstep*.

⁹⁰ An adjective can be used as a noun by prefixing *ā*-, just as any verb can. Ātyi: may mean *bigness, size, a big one*, &c. Here it means *the bigger*, that is, *the elder one*.

⁹¹ Ka:. Particle used to mark the subject of the sentence.

⁹² Lok-sa:. Lit. *work-eat*. It would be hardly correct to say that the expression is contracted from *ba lok-lo. sa:thǎ-lè?* (*what doing does he eat?*), for in Burmese it is natural to string full-words together, and particles are as a rule only introduced where the meaning would not be clear without them. See Note F.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

S. Păleik-⁹³ăhmu.⁹⁴dan:⁹⁵ba, păya:.

M. Păleik šo-da ba-lè: ?

S. In:găleik-zăga:lo. tin-ba-dè. Lu-zo:⁹⁶mya:go

⁹⁷pān:dè.

M. Police ! Min:pyaw:da In:găleik-⁹⁸ăthan-⁹⁹hnin.

¹⁰⁰ăwe:¹⁰¹dyi:.

S. Hman-ba.. Pălit.¹⁰² Tyun-daw-do. Băma-lu-myo:ga. In:găleik-zăga:go pi-aung mă-šo-hnaing-bu:, tin-dè.

⁹³ Burmese corruption of an E. word.

⁹⁴ By itself this usually means *case, affair between two parties*.

⁹⁵ **Tan:**. Carry on the shoulders. But **ăhmu.dan:** is practically a single word meaning *one who renders service to Government*, and in particular *policeman*. Cf. *office-bearer*.

⁹⁶ **Šo:**. Wicked. II. 16. ⁹⁷ **Arrest**. See Note I.

⁹⁸ **Sound**.

⁹⁹ I. 59. Commonly used for *with*, but here we should say *from, or off*. ¹⁰⁰ **We:** is *far, ăwe:* distance.

¹⁰¹ **Tyi:**. Big. The idiom is just like our *a great distance from, a long way off*.

¹⁰² This is another attempt to say *police*.

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M. Min:lè: ăku.taung¹⁰³ mă-pi-the:bu:. Păleik-lè: mă-hok-ŋu:, ălit-lè: mă-hok-ŋu:. *Police* ŝo-dè.

S. Hman-ba., ălit, ălit.

M., *laughing*. Ba-hma.¹⁰⁴ mă-hman-bu:. No.be-dè-lo.
tyok Băma-zăga: pyaw:da di-lo-bè: mă-pi-bè: ne-lein.mè.¹⁰⁵
Min: scratch pyaw:hnaing-thă-la: ?

S. Săkăyit.

M. Mă-hok-ŋu:, *scratch*.

S. Săkwet.

¹⁰³ *Even*. One would expect the **t** to become **d** here.

¹⁰⁴ **Ba-hma.** See Note L, and II. 23. Here *at all*.

¹⁰⁵ **Mă-pi-bè: ne-lein.mè** is simply the negative of **pi-lein.mè**. The negative cannot be used directly in Burmese with the future, or indeed with any particle expressing time. One has therefore to resort to a circumlocution. Another way of combining the two ideas of negation and futurity would be to say **pi-lein.mè mă-hok-ŋu:**.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

III. THE BATH.

The master has just come in from a long ride, hot and perspiring.

Master. Lu-gălē:¹!

Servant. Păya:!

M. Ye-nwe:² myan-myan³ yu-gè:⁴ ⁵ ⁶.

S. Hman-ba. (*M. sinks into a chair in his bedroom.*)

Ye-nwe: yauk-pa-bi, păya:.

M. Tyok-pănat⁷-ko chut-laik⁸. (*S. makes an ineffective*
tug at the long boot.) Di-lo mă-hok-pu:⁹. Tyok chi¹⁰

¹ Kălē: is *little* and lu-gălē: *boy*. In the sense of *servant* the word is only used by Europeans, just as the English *boy* is only used in that sense by Anglo-Indians.

² Water.

³ Warm.

⁴ Quick.

⁵ Bring, fetch, get, take, &c., according to the auxiliary verb or particle that follows.

⁶ Kè:. See Note F.

⁷ The Burmese sandal. Used also for European boots and shoes.

⁸ Take off.

⁹ See Note F.

¹⁰ Foot.

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¹¹ na-dè. ¹² Tè.dè. ¹³ šwè:. (The boot comes off.) ¹⁴ Pănat-taik-
¹⁵ pō.še: shi.thă-la:?

S. ¹⁶ Bè-hma-shi.hman: mǎ-thi.bu:, pǎya:.

M. ¹⁷ Băda-zo:go ¹⁸ me:laik. (Undresses.) ¹⁹ Awut so-ne-dè.

²⁰ Ne-bu ²¹ hma ²² kaung:gaung: ²³ hlan:ta:. ²⁴ Ne-on:. ²⁵ Chwe:gan ²⁶

¹¹ *Feel pain.*

¹² *Straight.*

¹³ *Pull.*

¹⁴ *Rub, polish up.* The word has numerous other meanings, such as *strike against, fight, compare, give a drink, &c.*

¹⁵ This word includes everything of the nature of a medicine, drug, or preparation, from quinine and tobacco to boot-polish and photographic developers.

¹⁶ The particle commonly used as the equivalent of our *that* with verbs meaning *know*.

¹⁷ Băda is *treasure* or *goods kept in custody*, and *so:* *be in charge of, have dominion over*. The word is often used for the head servant or steward of a European's household.

¹⁸ *Ask.* Distinguish from *me.*, *forget*.

¹⁹ *Wet.*

²⁰ *Sun.* Distinguish from *ne.*, *day*.

²¹ *Pu.* *Hot.* Ne-bu may mean either *the hot sun* or *the heat of the sun*.

²² *Expose to the sun.* Distinguish from *hlan*, which means *turn inside out, or face upwards*.

²³ *Put, place.*

²⁴ *Ne-on:*. *Stop.* See Note F, I.

²⁵ *Sweat.*

²⁶ *Kan.* Here has the sense of *receive, absorb*.

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ein:dyi²⁷ tǎ-ka-dè:²⁸ ye-dè:hma sein-ta:²⁹ Min: a:dè.ǎka³⁰
 put-ya.mè.³¹

S. Kǎwa-thè-go³² mā-pe:ya.bu:la:?

M. Mǎ-pe:hni:n. Ein-hma put-pi:³³ wut-mè.³⁴

S. Thǎkin ǎku. ba ǎwut wut-mǎ-lè:?

M. Ein:dyi ǎpyaw.,³⁵ lè-gwin:³⁶ ǎma;³⁷ ǎpyin-ga.³⁸ ǎwut³⁹

²⁷ Ein:dyi. The Burmese jacket, used for any covering to the upper part of the body; here *vest*.

²⁸ Tǎ-ka-dè:. Exactly our *at once*. ²⁹ Soak, steep.

³⁰ Be at leisure, have time.

³¹ Wash, of clothes. The exact meaning is to cleanse by beating. Distinguish from *put*, *rub*.

³² Kǎwa-thè. *Washerman*. The particle *thè* is used with many words to denote the agent, the person who does the action specified by the preceding root. Cf. Hind. *wālā*.

³³ I. 83. ³⁴ Lit. *It having been washed in the house, I will wear it*. The Burmese are fond of expressions of this kind, which are foreign to our idiom.

³⁵ Soft. The root is *pyaw*, and we might equally well say *ein:dyi-byaw*. or *pyaw.dè.ein:dyi*. The particle *ǎ* is often used with adjectives where the root alone would do equally well. The effect is to make the word more emphatic.

³⁶ Neck. ³⁷ Ring, here *collar*.

³⁸ Root *ma*, *hara*. ³⁹ Outside, II. 24.

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⁴⁰ **ăpya.** (*Enters bath-room, and tries water.*) **Ye kaung:gaung: mǎ-pu-bu:.**

S. Hman-ba.. ⁴¹**Ĥāmin:dyet-kāla:** ⁴²**e:e:** ⁴³**pe:dè, pǎya:.**

M. Keitsa. ⁴⁴**mǎ-shi.bu:,** ⁴⁵**ye-cho:mè.** (*Sounds of splash-ing, and then a voice from the bath-room.*) **Di myet-hnǎ.** ⁴⁶
⁴⁷**thok-pǎwa** ⁴⁸**nyit-tè.** ⁴⁹**Āthit** ⁵⁰**yu-gè.on:.** ⁵¹ (*Clean towel sup-*

⁴⁰ Root **pya**, *blue* or *grey*.

⁴¹ **Chet.** *Cook.* As food generally is called **ĥāmin:**, the 'Indian who cooks rice' is the cook.

⁴² *Indian.* This seems to be really the only meaning of the word. Europeans are only called **kāla:** by those who believe they come from India, or wish to identify them with Indians. A negro is no more a **kāla:** than a Chinaman is.

⁴³ II. 62. The reduplication is necessary here, though we should not use an adverb.

⁴⁴ *Matter, business.* Cf. *No matter.*

⁴⁵ *Bathe*, commonly used with **ye**.

⁴⁶ **Myet-hna.** *Face.* Here shortened to **myet-hnǎ.**

⁴⁷ *Wipe.* ⁴⁸ *Kerchief*, here *towel.* ⁴⁹ *Dirty.* II. 60.

⁵⁰ *New.* When an adjective is used by itself in this way it is always preceded by **ă-** or reduplicated.

⁵¹ This particle here seems to have the idea of repetition. See Note F, 1.

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plied.) ⁵² Mănet-⁵³sa ⁵⁴hma-laik. (*S. goes to order breakfast,*
while M. begins to dress. S. returns.) ⁵⁵Baung:bi-⁵⁶thaing:
⁵⁷bè-hma-lè:?

S., looking for the braces. ⁵⁸Sha-lo. ⁵⁹mă-twe.the:ba,
⁶⁰ǎya:; sha-don:bè:.

M. Di ein:dyi-hma ⁶¹ăthi: ⁶²pyok-⁶³lu.bi.

S. ⁶⁴Tat-pa.mè, ǎya:.

⁵² *Morning.*

⁵³ I. 119.

⁵⁴ *Order*, in the sense of *give instructions*, *leave a message*, &c.

⁵⁵ **Baung:bi.** *Trousers.*

⁵⁶ *Brace.*

⁵⁷ **Bè-hma.** See Note L.

⁵⁸ *Search, look for.*

⁵⁹ II. 76. Here *find*.

⁶⁰ **Ton:.** Usually this has the sense of *while*, II. 46. Here the sentence means *I'm just looking for them*.

⁶¹ *Button.*

⁶² *Be pulled out, detached.*

⁶³ In combination with **pi** this particle has the sense of *nearly*, *all but*. The Burmese use a particle expressive of past time, though the present if not the future is referred to, just as we do when we say *It has nearly come off*.

⁶⁴ *Fasten on to.*

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M. Sa:zāya⁶⁵ āsin⁶⁶-thin⁶⁷. shi.bā⁶⁸-la:?

S. Shi.ba-bi.

IV. A MORNING RIDE.

A village. A young Assistant Commissioner has wandered far from his headquarters in the course of a morning ride. He sees no one but an old woman.

Assistant Commissioner. Di ywā¹ namè ba-lè:?

Old Woman. Na:mā-lè-bu:.

A. C., annoyed. Min: na:lè-aung nga pyaw:mè.
(*Distinctly.*) Di-ywa-go ba-ywa-kaw-thā-lè:?

O. W. Tyauk²-pa-dè.

A younger and more intelligent-looking matron comes up.

Young Matron. Thākin ba lo-dyin-thā-lè:?

⁶⁵ Sāya. This may be used instead of **po**. (I. 13) or **po.ya**, ya meaning *thing*. Here it is the latter.

⁶⁶ **Āsin** is place in order, **āsin** order.

⁶⁷ **Āsin-thin**. might here be translated *ready*.

⁶⁸ **Pā**. Shortened form of **pi**, I. 23.

¹ *Village.*

² *Afraid, frightened.*

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A. C. Di ywa namè-go thi.dyin-da-bè:³

Y. M. Ywathit kaw-ba-dè, shin.⁴ (*Points to O. W.*)

Thu-ga.⁵ o-bi. Ba-hma. na:mă-lè-bu:.

A. C. Di-ga. myo.go bè.lauk we:thă-lè:?

Y. M. Āwe:dyi:, shin. Tyun-ma.do. chi-dyin⁶
thwa:yin tă-mănet-lon:⁸ thwa:ya.dè.

A. C. Bè-hnă-taing-lauk we:thă-lè:?⁹

Y. M. Mă-shauk-tat-pa-bu:. Thăkin ywa-thă-dyi:go¹¹
me:ba.¹²

³ Ta. I. 37. May be used at any time in the place of tè (I. 15), and is always so used when bè: follows.

⁴ See Note C. ⁵ Old. ⁶ Tyun-ma.. See Note D.

⁷ Said to mean *foot*. The word is only used with **chi**, and the combination means *on foot*.

⁸ Whole. I. 133. ⁹ See Note L.

¹⁰ A Burmese measure of distance, equivalent to 2½ miles, more or less.

¹¹ Address a superior, here merely a polite equivalent for **pyaw**?, say. ¹² I. 92. Here seems to be = **hnaing**.

¹³ Thă-dyi:. Headman. Lit. *big person*, from **thu** and **tyi**?

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A. C. Ywa-thă-dyi: bə-hma ne-thă-lè: ?

Y. M. Ni:¹⁴ni:¹⁵găle:ba. Tyun-ma. k̄aw-laik-ya.mă-la: ?

A. C. K̄aw-laik-pa.¹⁷ (Y. M. goes. A. C. sees a small boy.) Hè.¹⁸ kaung-găle:!¹⁹ Myin:go²⁰ k̄ana. kaing-ŋa:.^{21 22}

Small Boy. Mă-kaing-wun.bu:.

A. C. Tyauk-săya mă-shi.bu: Kaing-ŋa:he..²³ (Offers the reins to S. B., who takes them.) Min: di-ywa-ga. la: ?

S. B. Hok-kè..²⁴

¹⁴ Near.

¹⁵ K̄ăle:. III. I. We should say quite.

¹⁶ See Note F.

¹⁷ K̄aw-laik-pa. We should say yes, please. The Burmese always repeat the verb in such cases. See Note J. ¹⁸ Hi!

¹⁹ Ākaung means *animal*, and is often applied contemptuously to persons. But *kaung-găle:* is a familiar word for a small boy, and *kaung-ma.găle:* for a little girl

²⁰ Pony.

²¹ Hold.

²² See Note F, and III. 23. *Kaing-ŋa:* might be rendered keep hold.

²³ This particle may be said to make the order more peremptory.

²⁴ Only used with *hok*. See Note J.

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A small crowd has collected. A pleasant-looking woman becomes inquisitive.

Pleasant-looking Woman. Thă²⁵kin nè²⁶-baing²⁷-wun²⁸-dauk
la: ?

A. C., tartly. Nè²⁹-baing wun-dauk mă²⁹-hok, wun-dauk-pè:.

The Young Matron returns with the village headman, who shikoes respectfully.

Village Headman. Tin³⁰-ba, păya:.

A. C. Myo.go bè-hnă-taing-lauk we:thă-lè: ?

V. H. Kăy³¹i: thon³²:daing-lauk we:ba-dè, păya:.

²⁵ *Territory.* Used officially as the word corresponding to *Subdivision*.

²⁶ *Paing.* *Own, have jurisdiction over.*

²⁷ Under the Burmese king this meant a minister or the governor of a province. Now used for various departmental officers.

²⁸ *Tauk.* *Prop, assist.* Wun-dauk is used for *Assistant Commissioner*, and nè-baing-wun-dauk for *Subdivisional Officer*.

²⁹ The *pū:* can be omitted here as other words follow.

³⁰ *Tin-ba.* See Note J.

³¹ *Journey, way, here perhaps distance.*

³² See Note E.

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S. B., in the distance, the pony having become restive.

He. Maung Nyo!⁴⁴ (*The admonition has no effect.*) Te⁴⁵ gwa.tya.dè.⁴⁶ myin:.

Little Girl, admiringly. Bo-myin:⁴⁷ tè wa.tāgo:⁴⁸!

S. B., loftily. Wa.hma-paw..⁵⁰⁵¹

~ V. H., introducing an untidy-looking young man, probably the ne'er-do-weel of the village. Lan:bya.ba, pāya:.

A. C. Kaung:bi. (*To V. H.*) Min.āpaing-hma ein⁵² bè-hnă-ein shi.thă-lè:?

⁴⁴ *Dark* in colour. The Burmese are very fond of coining names or nicknames. The pony is a dark grey one, so the boy calls him Maung Nyo.

⁴⁵ *Fork*, as in a tree or river.

⁴⁶ *Fall*. Gwa.tya. is troublesome. Cf. our expression *to be in a cleft stick*.

⁴⁷ *Officer*, properly *military officer*.

⁴⁸ *Fat*, in good condition.

⁴⁹ *Power*, *might*. Cf. our *mighty fat*.

⁵⁰ This or some other particle is always placed between a verbal root and the particle paw..

⁵¹ *Of course*.

⁵² *Jurisdiction*. IV. 26. Distinguish from āpaing:, *division*, from paing:, *divide*.

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V. H. Ein thon:⁵³zè-dyaw shi.ba-dè, pǎya:.

A. C. Bè.lauk tyaw-thǎ-lè: ?

V. H. Thon:⁵³zè-nga:ein-ba, pǎya:.

A. C. Thon:⁵³zè-nga:ein tǎ-zu.⁵⁴dè:la: ?

V. H. Mǎ-hok-pa-bu:, baung:⁵⁵ chauk.⁵⁶su. shi.dè, pǎya:.

A. C. Ywa-tha:⁵⁷mya: ba lok-sa:thǎ-lè: ?

V. H. Lè-lok-tè.⁵⁸lu mya:⁵⁹ba-dè, pǎya:.

A. C. U:⁶⁰yin shi.thǎ-la: ?

V. H. Nè:nè:⁶¹ pa:ba: shi.ba-dè, pǎya:.

⁵³ See Note E.

⁵⁴ Āsu., collection, group.

⁵⁵ In all, from paung:, add.

⁵⁶ See Note E.

⁵⁷ A person living in or connected with. Cf. **sit-tha:**, soldier, from **sit**, war; **lok-tha:**, workman, and so on. The feminine is **thu**, and the word is quite distinct from **tha:**, son, of which the feminine is **thāmi:**.

⁵⁸ Irrigated rice-land.

⁵⁹ Many, here most.

⁶⁰ U:yin. Orchard.

⁶¹ Thin, here scarce.

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A. C. Tyok ye ngat⁶²-pi. On⁶³:thi⁶⁴: shi.thă-la:?

V. H. Shi.ba-dè. Păya.tyun-daw-myo: thwa:yu-ba.mè. (*Goes*)

A. C., *to guide*. Min: ba ālok lok-sa:thă-lè:?

Guide. Tyun-daw-myo: kuli⁶⁵ lok-sa:ba-dè, păya:.

A. C. Be.nè kuli lè:?

G. Thu-mya⁶⁶: kăing:dè.ālok lok-pa-dè, păya:.

A. C. Ālok āmyè: mă-shi.bu:la:?

G. Mă.ya.ba⁶⁸, păya:. In-mă-tan sin:yè:dè⁶⁹, păya:.
Lè mă-shi.ba-bu:, păya:.

A. C. Min: lu-byo⁷⁰ la:?

⁶² *Be hungry or thirsty.* ⁶³ *Coco-(nut).* ⁶⁴ *Fruit or nut.*

⁶⁵ The Indian word which we spell *cooly*. Applied to any unskilled labourer.

⁶⁶ *Thu-mya:*. See Note N. ⁶⁷ *Employ, make to do.*

⁶⁸ We should say *I can't get it*, and in Burmese one can say *mă.ya.hnaing-ba*, but *mă.ya.ba* is commoner.

⁶⁹ *Sin:yè:*. *Poor.*

⁷⁰ *Pyo*. *Be unmarried after attaining puberty.* *Lu-byo*, bachelor; *ăpyo*, *spinster*.

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G. Mein:⁷¹ma.⁷²hnin. kǎle: thon:yauk shi.ba-dè, pǎya:.

A. C. Thu-do. bè.nè tǎmin:⁷³sa:thǎ-lè:?

G. Tyun-daw.mein:ma. yet-kan:⁷⁴ yet-tè,⁷⁵ pǎya:.

V. H., *returning with coco-nuts.* On:thi:ba, pǎya:.
(Opens one and is about to pour the milk into a dirty-looking tumbler.)

A. C. Mǎ-thun-ba-hnin..⁷⁶ Tyok di.taing:⁷⁷ thauk-mè.⁷⁸
(Drinks from coco-nut. The V. H. is opening another.)

⁷⁹Taw-daw.:⁸⁰ ⁸¹wa.bi.

⁷¹ Mein:ma.. Woman or wife. ⁷² Child.

⁷³ Tǎmin:sa:. We should say *How do they live?*

⁷⁴ Yet-kan:. Loom. ⁷⁵ Weave. ⁷⁶ Pour out.

⁷⁷ Ātaing:. I. 65. ⁷⁸ Drink. ⁷⁹ I. 75. Here enough.

⁸⁰ Taw.. A polite imperative affix, often permissive.

⁸¹ Full, satisfied (with food or drink).

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

V. A VISIT FROM THE MYO.¹OK-KĀDAW.²

(Text by MAUNG PU, Barrister-at-law.)

The verandah of the Deputy Commissioner's house. A Burmese lady, daintily attired, approaches, leading by the hand her little daughter. She is the wife of the Myo.ok, or Township Officer. She sees the Deputy Commissioner's servant, Maung Pe, and greets him with a smile.

Myo.ok-kādaw. Maung Pe, ā³ku. ein-hma āye⁴:baing⁵.
min:thā⁶kin-pā⁷ya: shi.thā-la: ? Shi.yin, tyok la-dè-lo.
pyaw:ba.

¹ Cover, so have charge of.

² Used with titles of rank to mean the wife of the person whose rank is indicated.

³ Business.

⁴ IV. 26. Āye:baing = administrator, and in particular Deputy Commissioner.

⁵ Ruler, politely applied to officials of all ranks.

⁶ Master. See Note A. Here merely part of the rather exaggerated title of respect which the lady is applying to the Deputy Commissioner.

⁷ See Note C, and above.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

Maung Pe. Hok-kè., min:gădaw. Thăkin⁸ ein-hma shi.dè. Shi.be-dè.lè: di-ăchein-hma⁹ ätwe.kān-mă-la:¹⁰ mă-thi.bu:. Da-dyaung. min:gădaw kăna. šaing:ba-on:¹¹ Tyun-daw¹² min:gădaw la-dyaung:¹³ thăkin-go thwa: shauk-pa-on:mè.¹⁴

M. Kaung:ba-bi; kăt myan-myan-găle:lè: pyan-la-ba.

Maung Pe disappears, and presently returns.

P. Min:gădaw¹⁵ è.gan:go¹⁶ tywa.ba.¹⁷ Thăkin-hnin. twe.ba-lein.mè.

⁸ Here used in the third person with reference to a European, like the Madras boy's *master* or the Hindustani *sahib*.

⁹ II. 76.

¹⁰ See Note F, at end.

¹¹ *Wait*. More polite than **saung**., which has the same meaning.

¹² III. 24, and Note F.

¹³ **Tyaung** = dè-lo. = *that*. **Ātyaung** = *matter*.

¹⁴ The context shows that there is no idea of repetition or continuance. See Note F, I.

¹⁵ Not used by itself. **È.thè** means *stranger, visitor*, and **è.gan** = *guest-room*.

¹⁶ **Ākan** = *Room*.

¹⁷ Polite equivalent of **la**, *come*, or **thwa**., *go*.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

M. In-mă-tan¹⁸ tye:zu: tin-ba-dè.¹⁹ (*Goes into the drawing-room, which the Deputy Commissioner has just entered.*)

Deputy Commissioner. Min:gădaw la: ? Di-go la-ba.
(*Offering chair.*) Di-hma²⁰ faing-ba.

M., sitting on floor. Tye:zu: tyi:hla²¹.ba-bi, păya:.
Di-ne²².ya-hma-bè: taw-ba-bi. Kălă²³-faing²⁴-baw-hma mă-
faing²⁵-bă²⁶.ya.ze-hnin..

¹⁸ **Tye:zu:.** *Advantage, favour, obligation.*

¹⁹ This word seems to have the sense of *owe*. It is only used, apparently, in this expression and with **ătywe:**, *debt*. **Tye:zu: tin-dè** is the ordinary expression for *thank you*.

²⁰ **Sit.**

²¹ **Very.** Used after the word it qualifies.

²² Particle indicating the place of an action or state. Thus **eik-ya** is *sleeping-place, bed*, **pyit-ya** *the place where something happened*, **ne-ya** simply *place*.

²³ **Kălă-faing.** *Chair.* From **kăla:**, **faing**.

²⁴ **Paw.** See Note M.

²⁵ **Pă.** Shortened from **pa**, I. 6. Used before **ya**. in this expression.

²⁶ **Ya.ze.** See Note F, 3.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k, p, s, t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

D. C. Ba keitsa. ²⁷ăfu: shi.thă-lè: ? Min:gădaw
²⁸ma-ma-²⁹cha-dya ³⁰twe.ya.da in-mă-tan ³¹wun:tha-³²ba-dè.
³³Tha:thămi:³³mya:gaw: a:lon: ³⁴tyan:dyan:ma-ma ³⁵shi.dya.
 ba-yè.la: ?

M. ³⁶Tă-cho. ma-ma-cha-dya ³⁷shi.ba-yè.. ³⁸Ă-ngè-³⁹zon:.

²⁷ *Particular.*

²⁸ *Well, in health.*

²⁹ Only used with **ma**, in same sense.

³⁰ See Note F, 2. The sense is slight, but it has something of *had an opportunity of*.

³¹ *Belly, II. 82.*

³² The meaning is doubtful. **Wun:tha** means *be pleased*.

³³ See Note H.

³⁴ Same as **ma**, 28.

³⁵ **Tya..** See Note N. Here redundant, like the concords in inflected languages.

³⁶ **Tă-cho..** *Some.*

³⁷ Here = **tè**.

³⁸ **Ngè.** *Small.* Distinguish from **nè:**, *few, little* (in quantity).

³⁹ **Ŝon:**. The superlative is formed by placing **ă** before the adjective and **ŝon:** after it.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

gǎle:ga. kaung:gaung:bè: ma-dè-lo. mǎ-shi.ba-bu:.⁴⁰ Mǎ-
 tya-mǎ-tya⁴¹ ko-pu⁴² chaung:šo:⁴³ ne-ba-dè. Pǎya.tyun-ma.
 ǎme-ga.lè: ǎthet k̄un-hnǎ-šè tyaw-daw.⁴⁴ tǎ-k̄a-tǎ-le-daw.⁴⁵⁴⁶
 ǎsa-ǎhaya.⁴⁷mya: kaung:gaung:bè: mǎ-win-bu:.⁴⁸ Eik-lo-⁴⁹

⁴⁰ **Ma-dè-lo. mǎ-shi.ba-bu:** is simply a roundabout way of saying **mǎ-ma-bu:**. In Burmese it is considered polite to speak in a roundabout way, and the idea is not unknown with us.

⁴¹ **Mǎ-tya-mǎ-tya.** I. 100.

⁴² **Body.**

⁴³ **Chaung:šo:** *Cough*. For **šo:** see II. 16. The meaning of **chaung:** is doubtful. One meaning is *stream*, and as **lè** is *neck* and **lè-dyaung:** *throat*, it may mean 'the channel' of the throat. *Sore throat* is **lè-dyaung: na-dè**.

⁴⁴ **Taw..** Corresponds to the *-ing* in *my mother being over 70*.

⁴⁵ **Tǎ-k̄a-tǎ-le.** *Sometimes*. The meaning of **le** is doubtful, but it probably signifies something of the same kind as **ǎk̄a**.

⁴⁶ **Taw..** The particle seems to be used here with some reference to time, as in **bè-daw.**, *when*.

⁴⁷ Pali word for food. Words of identical meaning are often strung together in this way in Burmese.

⁴⁸ **Enter.**

⁴⁹ **Sleep. try to sleep, lie down.** See Note I.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

⁵⁰ga.lè:bè: ⁵¹pyaw-dè.ăka-hma ⁵²pyaw-dè. ⁵³Lu-dyi: šo-daw.

⁵⁴di-lo-bè:, ma tă-hlè:, mă-ma tă-hlè. ne-ba-dè.

D. C. A^{ku}. ba äye: ba keitsa. äfu:mya: shi.thă-lè:?

M. Aye:keitsa.daw. ⁵⁵äfu: ⁵⁶tè mă-shi.ba-bu:. Thăkin-go ⁵⁷mă-kădaw.ya.da-lè: ⁵⁸tya-da.hnin. ⁵⁹thăkin-go shi.

⁵⁰ **Ka..** This particle is sometimes used in place of **yin**, I. 88. It is hard to say what its force is here, if indeed it has any. Might be dispensed with.

⁵¹ *Be asleep.* **Eik-pyaw** is *be sound asleep*. **Eik-lo.pyaw** has the same meaning. The expression *She sleeps when she sleeps* is a way of saying *She only sleeps sometimes*. **Mă-pyaw-dè.ăka mă-pyaw-bu:** is often added—*When she doesn't sleep, she doesn't*.

⁵² **Tyi:.** II. 101. Used with **lu** in the sense of *old*.

⁵³ **Taw..** The phrase seems to be literally *when one speaks of old people*. We should say *with old people*.

⁵⁴ *Turn*, in both senses.

⁵⁵ **Taw..** Here perhaps *as for*.

⁵⁶ Here *very much*.

⁵⁷ *Beg pardon*, so *pay one's respects*.

⁵⁸ **V.** 30.

⁵⁹ **Ta-hnin..** We say *it being*.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

⁶⁰ **ko:bo.** ⁶¹ **šo-thă-lo-bè:** **la-da-ba-bè:.** ⁶² **Afet-ätwin:** ⁶³ **wun-min:** ⁶⁴
⁶⁵ **dyi:ši-ga.lè:** **myo.ok-min:go** ⁶⁶ **Mă-u-bin-go** ⁶⁷ **pyaung:bo.**
⁶⁸ **ätwin:za** **la-ba-dè.** **Myo.ok-min:ga.lè:** ⁶⁹ **thăkin.** ⁷⁰ **let-auk-**
hma-bè: **ähmu.** **fan:dyin-dè.** **Thăkin-hnin.** **ähmu.** **fan:**

⁶⁰ **Shi.ko:.** *Salute, by placing the palms of the hands together.*

⁶¹ **Šo-thă-lo.** *So to speak, as it were.*

⁶² *Upper, superior.*

⁶³ *Inner, inside.*

⁶⁴ IV. 27. **Ätwin:wun** is employed to mean a Secretary to Government.

⁶⁵ Always inserted before **ka**., **ko**, **hma**, &c. when they are used with persons and indicate place or direction. Thus *give to him* is **thu.go pe:**, but *go to him* is **thu.ši-go thwa:**.

⁶⁶ **Mă-u-bin.** **Mă-u** *tree.* Name of a place in the Delta.

⁶⁷ *Move one's place, be transferred.*

⁶⁸ *Here private, demi-official.*

⁶⁹ *Arm or hand.* An obvious metaphor.

⁷⁰ See Note M.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

ya.lo.⁷¹pyin. bè-go⁷² laik-ya. laik-ya.⁷³, thăkin-hnin.⁷⁴ k⁷⁵wè:pi:
tăcha:⁷⁶go mā-thwa:dyin-bu:lo.⁷⁷ pyaw:ba-dè. Păya.-

⁷¹ Possibly a contraction of **pyit-yin**. **ŋan:ya.lo. pyit yin** = **ŋan:ya.yin**, just as in Biblical English one might say *if so be that I serve*.

⁷² **Bè-go**. See Note L. But here the meaning is *wherever*.

⁷³ **Bè-go laik-ya., laik-ya.** is an idiomatic and characteristic phrase. What is really meant is **Bè-ne-ya-go-mă-ŋo laik-ya.yin, laik-mè**, *To whatever place I have to follow you, I will follow you*, i. e., *I will follow you anywhere*. The first part is condensed into **bè-go laik-ya.**, which is intelligible. The substitution of **laik-ya.** for **laik-mè** can only be explained by the tendency to parallel locutions which is so marked in Burmese. Cf. **kaung: kaung: mă-kaung: kaung:**, *whether it is good or bad*, or as we say in an equally elliptical phrase, *for better for worse*.

⁷⁴ II. 99.

⁷⁵ II. 53. Here *separate oneself from*. **Kwè:dè:** means *be divided* or *be left after separation*. One would expect **kwè:** here, but when one person leaves another **kwè:** is used only of the person remaining behind.

⁷⁶ II. 67. Here *elsewhere*.

⁷⁷ Here equivalent to *that*, I. 34. The simple particle **tè**. might be substituted for the whole phrase **lo.pyaw:ba-dè**.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

tyun-ma.do.hma-lè:⁷⁸ tha:thămi: šo-lo.⁷⁹ tyi:dyi:ma:ma:⁸⁰

yè-lo.⁸¹ mă-shi., a:lon: ngè-ngè hnaung:hnaung: dyi:bè:⁸²

Tha: ätyi:zon:ga.hma⁸⁴ äkü.⁸⁵ ko:hnit-lauk shi.ba-the:dè.

Păya.tyun-ma. äme-go⁸⁶ lok-tywe:pyu.zu.bo.⁸⁷ šo-lo.lè:⁸⁸

⁷⁸ There is no word in Burmese for *have*. **Shi.** is used with **hma**, as we say *there is with us*.

⁷⁹ **Šo-lo.** Compare V. 53. Quite redundant.

⁸⁰ Said to mean *tall*, but not used alone. **Tyi:dyi:ma:ma:** is here used in the sense of *grown up*. An adjective when separated from its noun is either reduplicated or has **ä**· prefixed to it.

⁸¹ It is impossible to assign any force to this particle. It is always followed by **lo.** and seems to be used only after an adverb or isolated adjective. **Lo.** could be used here by itself or **yè-lo.** dispensed with altogether. A plentiful use of redundant particles is considered elegant.

⁸² *Late*, here *young*. Used in this sense only in combination with **ngè**.

⁸³ Another word for *only*, very commonly used with **bè:**.

⁸⁴ Equivalent, perhaps, to our *as for* . . . *he*.

⁸⁵ See Note E. ⁸⁶ Cf. **lok-sa:**, II. 92. ⁸⁷ *Feed*, so *support*.

⁸⁸ **Pyu.zu.** Look after. **Pyu.** is *do*. The meaning of **su.** is doubtful.

Keep pitch even in all syllables ending with a vowel, **n**, or **ng**, unless there is a tone-mark. Utter initial **k**, **p**, **s**, **t** simultaneously with vowel. 'Strangle' final **k** and **t**. Give **o** in **tok** the same sound as in *joke*.

tyun-ma. tă-yauk-⁸⁹pè: ⁹⁰kāing-gaing lon-lon shi.dè. Āme-
ga.lè: āthet-⁹²āywè tyi:daw. 'kāyi: ⁹³āpin-ban:go tè mǎ-
⁹⁴kān-hnaing-bu:. Thwa:ya:⁹⁵mè.kāyi:ga.lè: ⁹⁶hle-tǎ-dan ⁹⁷
⁹⁸hle:tǎ-dan ⁹⁹mī:yǎfa:tǎ-dan-hnin. ¹⁰⁰ātan-dan-mo. ¹⁰¹āhlun ¹⁰²
¹⁰³dokka. ¹⁰⁴mya:dè. Da-dyaung. thǎkin saung-ma.hnaing-
¹⁰⁵thǎ-lauk ¹⁰⁶saung-ma.ba.

⁸⁹ = fè:, II. 81.

⁹⁰ *Firm, strong.*

⁹¹ *Water-tight, of a vessel; so complete, adequate.*

⁹² *Age.*

⁹³ Āpin-ban:. *Hardship, from pin-ban:, undergo hardship.*

⁹⁴ Here *bear, stand.* III. 26.

⁹⁵ Mè. is to mè what tè. is to tè. Thwa:ya.mè.kāyi: is the journey which we shall have to make.

⁹⁶ *Boat.*

⁹⁷ Ātan. *Stage on a journey.*

⁹⁸ *Cart.*

⁹⁹ *Fire.*

¹⁰⁰ *Carriage.* A 'fire-carriage' is a railway-train.

¹⁰¹ Ātan-dan. *In stages.*

¹⁰² This particle has more or less the sense of *because*. Here we should say *being*.

¹⁰³ Ahlun. *Very.*

¹⁰⁴ *Much.* IV. 59.

¹⁰⁵ Saung-ma.. *Help.*

¹⁰⁶ II. 27.

NOTES.

A.—‘YOU.’

THE following words are employed for *you* in the singular. To form the plural the particle **do.** is added. To form the possessive the tone is altered to (.) .

(1) **Nin.** Europeans should not use this word except to servants and children, and only when scolding them. Parents use **nin** to their children, but for a stranger it is better to use **min:**, even to a young child. To use **nin** in any circumstances to a person of position would be insulting.

(2) **Maung·min:**, to women **mè·min:**. Formal, to inferiors. A Burman magistrate would usually employ this word in court.

(3) **Min:**. The ordinary word to inferiors, or persons younger than the speaker. It is also used familiarly between equals. But it is not polite, and should be avoided in speaking to a stranger of any position, even if subordinate to the speaker.

There is another and quite distinct use of the word, much less common, but worth noticing as it may lead to misunderstandings. **Min:** means an officer of Government, and a villager may use the word for *you* to a high official, especially if he does not know his exact rank. **Min:băya:** is also used in this way.

(4) **Ķin-bya:** Used to persons somewhat older than the speaker, or politely to equals, especially if strangers. Most Europeans have no use for this word. They would only make themselves ridiculous by using it to ordinary villagers, and to a person of any position it is better to use his title. The word is not used by women.

(5) **Nyi:** Used familiarly by women to each other.

(6) **Ko.** Used by women to their husbands, but less commonly than **shin**.

(7) **Shin.** Used by women (a) in place of **Ķin-bya:**, (b) to superiors of whatever rank, except pondyis.

(8) **ThăĶin.** This word, which means *master*, is commonly used to Europeans and Eurasians. A stranger addressing a European official would probably use his title if known.

(9) **Ko-daw.** Always used by Burmans in speaking to pondyis, and often to officials.

(10) **Ashin-păya:** More formal than **thăĶin** or **ko-daw**.

(11) But the golden rule for a European is always if possible to use a title of some sort when addressing anybody but his own servants, clerks, &c. A Commissioner speaking to a **Myo.ok** would commonly use **Myo.ok-min:**, **min:** having here the sense of *officer*. So in addressing a stranger of venerable appearance a European would do well to use some such word as **tyaung.tăga:**, *builder of a monastery*, or **păya.tăga:**, *pagoda-builder*. Similarly an old woman may be addressed as **tyaung.ăma:**, &c.

B.—PREFIXES OF NAMES.

Burmese single names are always used with one of the following prefixes. With double names the prefix is often omitted in familiar speech.

(MEN.)

(1) **Ngă.** This was no doubt once the ordinary prefix for proper names, but it is now considered formal and unfriendly, though sometimes used familiarly of small children, &c. It is always applied to accused persons in a court of law, but for witnesses, &c., it is more usual to use **Maung.**

(2) **Maung.** 'Younger brother.' Used of all persons younger than the speaker or inferior to him in status; also frequently to equals. For Government purposes it has to a large extent taken the place of **Ngă.** For instance, in the Civil List all Burman officers are given this designation.

(3) **Ko.** **Āko** is *elder brother*. Used of persons older or of higher rank than the speaker, or politely of his equals.

(4) **U.** Used of old men and men of much higher rank than the speaker.

(5) **Āo.** 'Grandfather.' Used of aged men, and ironically of little boys.

(WOMEN.)

(1) **Mi.** Corresponds to **Ngă** in a man.

(2) **Mè.** Used of young women and girls in a friendly

way. A husband will generally employ it in speaking to or of his wife.

(3) **Ma.** The prefix most commonly employed with names of women, whether they are older or younger than the speaker,

(4) **Āwa.** 'Grandmother.' Only of old women.

It should be noted that proper names are never used, except familiarly, in speaking of persons who have an official or courtesy title which sufficiently distinguishes them—much less in addressing them.

C.—'SIR.'

The following words are used more or less in the sense of *Sir*.

(1) **Āya.** (Often shortened to **ṗāya.**) This is the ordinary word used to the higher Burman officials, by their subordinates and others. The Buddha is also referred to as **ṗāya.**, and it is the common word for a pagoda.

(2) **Āshin-ṗāya.** More formal than **ṗāya.**

(3) **Ko-daw.** Sometimes used in place of **ṗāya.**

(4) **Thăkin.** Used only to Europeans and Eurasians. It is applied to Europeans of all classes, but an official would employ **ṗāya.** where he would use that word to a Burman of the same rank.

(5) **Kin-bya.**, or **kin-bya.** (Men only.) Between strangers this corresponds to the American *Sir* or the French *monsieur*. It is also used politely between friends. Not used to Europeans.

(6) **Bya**. Used in answering a call, and in conversation between friends, if men.

(7) **Shin**. Used by women (*a*) in place of **kin-bya** or **bya**; (*b*) to superiors of whatever rank, except pondyis.

(8) **Kwè**. Familiar, and usually to inferiors.

(9) **Byo** (among men) and **taw** (among women). Familiar, and rustic.

D.—‘I.’

The following words are used for ‘I.’

(1) **Nga**. Not used in polite conversation. Many Burmese officials habitually use it in speaking to their subordinates or to villagers, but it is better for a European to avoid it except when administering a rebuke.

(2) **Tyok**. To equals or inferiors. Probably a contraction of **tyun-nok**, which is not now used in ordinary conversation. A few Burmese magistrates use **tyun-nok** in court, but even there **tyok** is much commoner unless the magistrate is reading from a document.

(3) **Tyun-daw**. (**Tyun-ma**. or **tyă-ma**. when a woman is speaking.) To superiors.

(4) **Tyun-daw-myo**: (**tyun-daw-ma**.). More formal than **tyun-daw**, and often preceded by **păya**.

E.--NUMERALS.

(The first form given is the numeral as used by itself, e. g., in counting or quoting a number. The second (after

the semi-colon) is the form used when the numeral is followed by a noun or class-word, as explained below.)

1. Tit ; tă-
2. Hnit ; hnă-
3. Thon:
4. Le:
5. Nga:
6. Chauk
7. K̄un-hnit ; k̄un-hnă-
8. Shit
9. Ko:
10. Tă-śè ; śè-
11. Śè.tit, tă-śè.tit, tă-śe-hnin.tit ; śè.tă-, tă-
śè.tă-, tă-śè-hnin.tă-
20. Hnă-śè
100. Tă-ya
101. Tă-ya.tit ; tă-ya-hnin.tă-
110. Tă-ya.tă-śè, tă-ya-hnin.tă-śè ; tă-ya-hnin.śè-
- 1,000. Tă-ťaung
- 1,001. Tăung.tit, tă-ťaung.tit, tă-ťaung-hnin.tit ;
tă-ťaung-hnin.tă-
- 1,100. Tăung.tă-ya, tă-ťaung-hnin.tă-ya
- 1,101. Tăung.tă-ya.tit, tă-ťaung-hnin.tă-ya.tit,
tă-ťaung-hnin.tă-ya-hnin.tit ; ťaung.tă-
ya.tă-, tă-ťaung-hnin.tă-ya.tă-, tă-ťaung-
hnin.tă-ya-hnin.tă-
- 10,000. Tă-thaung:

10, 100.	Tă-thaung:hnin.tă-ya
11, 000.	Thaung.tă-ŋaung ; tă-thaung:hnin.tă-ŋaung
100, 000.	Tă-thein:
1 10, 000.	Tă-thein:hnin.tă-thaung:
1, 000, 000.	Tă-than:
10, 000, 000.	Tă-găde

Aseik is very commonly used for 25, just as we say *a dozen* for twelve. In speaking of collections of persons **tă-dyeik** is used in the same way for 10, **hnă-tyeik** for 20, and so on.

Half is **tă-wet**. *Half-an-hour* is **nayi tă-wet**, or more often **nayi-wet**. But *an hour and a half* is **tă-nayi-gwè**. **Tet-wet**, *in halves*, is not to be confounded with **tă-wet**.

Other fractions are expressed by the use of the word **pon**. Thus *a third* is **thon:bon tă-bon**, *two-thirds* **thon:bon hnă-pon**, *four-fifths* **nga:bon-hma le:bon**.

For *one-fourth* **tă-mat** is often used, and always for the divisions of a rupee or a tickal.

The uses of the word **mu:** are very peculiar. The native system of subdividing weights is a decimal one, but with the introduction of the rupee the Indian system, in which multiples of two are used, has been grafted on it, with results which are most confusing. Thus **tă-mu:**, which properly means a tenth, is used for two annas, but **nga:mu:** means not, as one would expect, ten annas, but always eight annas. **Chauk-mu:**, which should be either six-eighths or six-tenths of a rupee, is neither one nor the

other, but ten annas. In weighing gold **tă-mu:** still means a tenth, not an eighth, of a tickal. The parts of a rupee are as follows :—

1	anna	tă-bè:
2	annas	tă-mu:
3		thon:bè:
4		tă-mat
5		nga:bè:
6		thon:mu:
7		thon:mu:tă-bè:, or nga:mu:pè:din: (5 mu:s less 1 anna)
8		nga:mu:
9		nga:mu:tă-bè:
10		chauk-mu:
11		chauk-mu:tă-bè:, or thon:mat-pè:din:
12		thon:mat
13		thon:mat-tă-bè:
14		tă-dyat-mu:din:
15		tă-dyat-pè:din:
	1 rupee	tă-dyat

With certain common words the numeral precedes the noun, as in English. Thus we have **hnă-yet**, *two days*, **thon:ga**, *three times*, **le:ein**, *four houses*, **nga:myo:**, *five kinds*, and so on. But with most words the numeral is placed after the noun, and, unless it is an exact multiple of ten, is followed by a word indicating the class of thing

referred to. This word is often the noun itself repeated. Thus for *four houses* we can say *le:ein*, or *ein le:ein*, or *ein le:zaung*, *ăsaung* meaning *building*. We may compare our *two head of cattle*.

<i>Class-word.</i>	<i>Kind of things to which applied.</i>	<i>Example.</i>
yauk kaung lon: chat chaung: sin:	human beings other living creatures spheres, cubes, &c. thin or flat things long things boats cutting and piercing instruments, &c.	kăle: tă-yauk, a child kwe: tă-gaung, a dog titta tă-lon:, a box pya: tă-chat, a mat dyeik tă-chaung:, a hook hle tă-zin:, a boat da: tă-zin:, a knife
let si:	tools and weapons anything ridden on or in	thă-hnat tă-let, a gun hlè: tă-zi:, a cart
tè śaung	clothing buildings	ein:dyi tă-tè, a coat tyaung: tă-śaung, a monastery
pa:	sacred persons and officials of rank	pon:dyi: tă-ba:, a pondyi

Some nouns have class-words of their own, hardly used otherwise. Thus *a writing* is *sa tă-zaung*, *a word* *zāga: tă-kun:*, *a pagoda* or *image* of Buddha *păya: tă-śu*.

If none of these class-words fit, and often even when one of them does fit, the word *ku.* is used, e.g., *ămo: tă-kū., a roof*.

Words denoting measures of length, weight, capacity, number, &c., are used with numerals in the same way as the class-words.

Kāyi: <i>tā-daing</i>	a taing (about $2\frac{1}{2}$ miles) distance
nga: <i>tā-beiktha</i>	a viss of fish
nwa: no. <i>tā-bālin:</i>	a bottle of milk
let-kauk <i>tā-yan</i>	a pair of bracelets
āwut <i>tā-zon</i>	a suit of clothes
nwa: <i>tā-shin:</i>	a yoke of oxen
myet-si. <i>tā-pet</i>	one eye (<i>pet</i> = side)

For the ordinals Pali words may be used up to ten. For the higher numbers the cardinals are employed.

1st	<i>pāfāma.</i>	7th	<i>thattāma.</i>
2nd	<i>du.ti.ya.</i>	8th	<i>a.fāma.</i>
3rd	<i>ta.ti.ya.</i>	9th	<i>nāwāma.</i>
4th	<i>zādōtfa.</i>	10th	<i>da.thāma.</i>
5th	<i>pyinsāma.</i>	11th	<i>śè.tit, śè.tā.</i>
6th	<i>śa.fāma.</i>		&c., &c.

F.—AUXILIARY VERBS.

Two verbal roots may be joined by means of a particle showing their relationship, just as in English. Thus **thin-bo. la** is *come to teach*, and **lok-lo. ya.** *succeed in doing*. Sometimes a particle is used where we should use none. Thus *make beautiful* is **hla.aung lok.** But on the whole the roots are joined together without particles much more freely than in English, as may be seen from the following

instances. The negative is given in each case, as the manner of its formation varies.

<i>Compound.</i>	<i>Meaning of each part.</i>	<i>Meaning of compound.</i>	<i>Negative.</i>
sa:thauk pyaw:šo lok-kaing	eat, drink speak, say do, take hold of (?)	eat and drink talk work	{ ma-sa:mă-thauk mä-sa:thauk mä-pyaw:mă-šo mä-lok-mă-kaing
pye:la	run, come	come running	{ pye:mă-la mä-pye:la
šin:la	descend, come	come down	{ šin:mă-la mä-šin:la
kaw-thwa:	call, go	call away	{ kaw-mă-thwa: mä-kaw-thwa:
pyan-thwa:	return, go	go back	{ pyan-mă-thwa: mä-pyan-thwa:
win-laik	enter, follow	follow in	{ win-mă-laik mä-win-laik
shwe.ťa:	remove, place	move else- where	{ shwe.mă-ťa: mä-shwe.ťa:
fo:mi. lok-ne yè:lun:	thrust, reach (?) do, remain bold, exceed	stab be doing be over bold	{ mä-fo:mi. lok-mă-ne mä-yè:lun:
lok-sa:	do, eat	do for a living	{ mä-lok-sa: lok-mă-sa:
lok-a: lok-kaung: ye:dat	do, be at leisure do, good write, know	have time to do be good to do know how to write	{ mä-lok-a: mä-lok-kaung: mä-ye:dat
thwa:wun. thwa:byit	go, dare go, be	dare to go practicable to go	{ mä-thwa:wun. mä-thwa:byit

<i>Compound.</i>	<i>Meaning of each part.</i>	<i>Meaning of compound.</i>	<i>Negative.</i>
pyaw:thin. pyaw:daik ngo-lwè sa:lauk ye:za.pyu.	say, proper " " cry, easy eat, suffice write, begin, do	right to say " " apt to cry enough to eat begin to write	mă-pyaw:thin. mă-pyaw:daik mă-ngo-lwè mă-sa:lauk ye:za.mă.pyu.
lok-kaing: } ălok-kaing: }	do, employ	tell to do	{mă-lok-kaing: lok-mă-kaing: ălok-mă-kaing:

There are also certain particles which may originally have had an independent meaning as verbs, but are not now used alone, at all events in the same sense. In the following illustrations they are all used with **pyaw:**, *say* or *speak*. In the negative the **mă** always precedes the main verb.

Pyaw:hnaing-dè	(He) can speak
Pyaw:dyin-dè	(He) wants to speak
Pyaw:mi.dè	(I) was wrong in speaking — confess (I) spoke
Pyaw:hnin.dè	(He) spoke first — spoke before I could do so
Pyaw:gè:dè	(He) seldom speaks, is taciturn — is a long time in speaking

Others of the same class are dealt with below.

1. **On:**. This particle seems to indicate repetition, continuance, or action involving postponement of some other action. Thus **pyaw:on:mè** may be *will speak again*, or *will continue speaking*, or (as in V. 14) *will postpone some other matter in order to speak*. The last meaning comes out more clearly in the imperative, **ne-on:**, *stop*, and **mă-pyaw:hnin.on:**, *don't speak (yet)*. As an imperative particle it is always last, whatever other particles may be used.

2. **Ya.**. This particle has two distinct meanings, the one implying compulsion, the other opportunity. Thus **pyaw:ya.mè** may be either (you) *must speak*, or (you) *will have an opportunity of speaking*. Similarly **pyaw:ya.dè** may mean (he) *had to speak*, or (he) *had an opportunity of speaking*. The second sense seems allied to that of the full-word, which means *get*, or, when used with a verbal root and the particle **lo.**, *succeed*.

3. **Se.** This particle has the force of *cause*, *make*, or *let*. It is peculiar in coming after instead of before the imperative particles, with the exception of **on:** and **hnin.**. Thus *Make him go*, or *Let him go* is **thwa:ba-ze**, never **thwa:ze-ba**. *Let me go* is not **thwa:ba-ze** but **thwa:bă-ya.ze**. The insertion of the **ya.** makes the request refer to the speaker, apparently by convention, for there seems no particular reason why it should have this meaning. The **bă** appears to be a shortened form of **ba (pa)**.

4. **Laik**. As a full-word this means *follow*, and with intransitive verbs it retains that meaning. Thus **win-laik** always means *follow in*, never merely *enter*. With transitive verbs it loses this meaning, and it is difficult to assign to it any other. It does not always imply the completion of an act, as has been suggested, for **yaik-laik-pi** does not necessarily mean that the act of striking has been completed: it may mean merely *has tried to strike*. It may be used with the verbal root to form an imperative.

5. **Kè**. This very difficult particle seems to imply that further action of some sort, usually with reference to the speaker, is to be taken after the act specified is completed, or that the act specified is to be done before some other act. The kind of action implied differs with the verb used. For instance, **yu-gè** always appears to mean *bring*, i.e. bring to the speaker, either at the place at which he gives the order or at any other place to which he may go. Similarly **laik-kè** means that the person addressed is to follow the speaker, not some one else. On the other hand **fa:gè** seems to mean *put (it down) before you go*, **sin:za:gè** *think and let me know*, **ye:gè** *write and let me have it*, and so on. **Yaik-kè** is still more obscure. It seems to leave the person addressed free to stay or go anywhere after striking, so long as the speaker is made aware of what he has done. Again **thwa:gè.ba** seems to mean *When you go, go (to some place specified)*. We have particles in English the meanings of which are almost as varied and elusive,

e. g. *up* in *go up*, *mix up*, *break up*, *put up* (in a house), *put up with* (another's temper), and so on.

In these examples **kè**. is used in the imperative. But it is also employed in making a statement. Thus **myin:go Man:dāle:hma řa:bi** means 'I have *placed* the pony in Mandalay'; while **myin:go Man:dāle:hma řa:gè.bi** means 'I have *left* the pony in Mandalay'.

6. **Tat**. As a full-word this means *know, be conversant with*, and **pyaw:dat-tè** may mean *know how to speak, be skilled in speaking*. But it may also mean *be in the habit of speaking*. With a negative and **the:** (*yet*) it has the sense of *quite*. Thus **mă-pi:dat-the:bu:** is *It is not quite finished yet*.

7. The root **kan**, meaning *receive, bear, endure, submit to*, is used, generally with **ya.**, to form what we should call in an inflected language the passive voice, the particle **ă**-being always placed before the verb. Thus **yaik** is *beat*, **ăyaik.kan-ya.dè** *be beaten, receive a beating*. (**Ăyaik.kan-dè** would mean *allow oneself to be beaten, or submit to a beating*.)

G.—'TO BE.'

Our verb *to be* has various equivalents in Burmese, and as these are not always interchangeable it is necessary to be careful in using them. In English and other European languages the word is in most cases a mere particle. We add nothing to the meaning of *Natura hominum bona*, and

do not even make the sentence clearer, by adding *est*. In Burmese, as we have seen, our particle *is* in *Man's nature is good*, is represented by the particle *tè*. With a noun as predicate no particle is needed. For instance, *His name is Maung Pe* is simply **Thu.namè Maung-Pe**. Other equivalents of the word are formed with the roots **pyit**, **shi**., and **pa**. Their use is illustrated in the following sentences:—

Ba pyit.thă-lè: ?	What is it ? (i. e., What's the matter?)
Ba shi.thă-lè: ?	What is there ? (Emphasis on <i>is</i> .)
Ba pa.thă-lè: ?	What have (you) got with (you) ?
Maung-Pe.ein-hma pyit-tè	{ It happened in Maung Pe's house.
Maung-Pe ein-hma shi.dè	
Maung-Pe.ein-hma shi.dè	{ (He) is in Maung Pe's house. There is some in Maung Pe's house.
Maung-Pe.ein-hma pa.dè	
Ķăle: pyit-pi	(He) has become a child.
Ķăle: shi.bi	{ (He) has a child already. (He) has become a father.
Ķăle: pa.bi	
Ķwe: pyit-tè	(He) has brought a child with (him).
Ķwe: pyit-tè	It is (a representation of) a dog. ¹

¹ Of a real dog one would use, not **Ķwe: pyit-tè**, but simply **Ķwe:**, or **Ķwe:bè:**.

Ķwe: shi.dè	{ There is a dog (here, or in some place which has been mentioned). (I) have a dog (somewhere).
Ķwe: pa.dè	
	(I) have a dog with (me).

The Burmese language has no word for *have* nearer than **shi**., and no single word for *become* nearer than **pyit**.

H.—TABLES OF RELATIONSHIP.

The Burmese genealogical vocabulary is much fuller than ours. The tables given below should be studied till they are fixed in the mind's eye, the nearest relation being, of course, taken first.

The words for uncle and aunt are most bewildering. They vary with different localities, and are to a great extent interchangeable, while two of them are identical, or nearly so, with the words for step-father and step-mother. At least seventeen words are used in all, and it would be easy to assign eight of them to the eight uncles and aunts (paternal and maternal, elder and younger), but as a matter of fact this is not done. There is a tendency to use words beginning with **ba**. for paternal and words beginning with **u**: for maternal uncles, but this is not general. The only invariable rules are :—

(1) Words containing **ba**. or **u**: are used only of uncles, and words containing **daw** or **ăyi**: only of aunts.

(2) Words containing **ḍyi**: (big) are used only of parents' *elder* brothers or sisters, and words containing **le**: or **dwe**:

I. MAN'S BLOOD RELATIONS AND THEIR WIVES OR HUSBANDS.

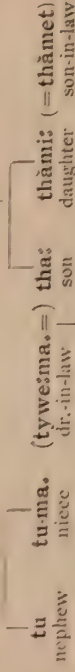
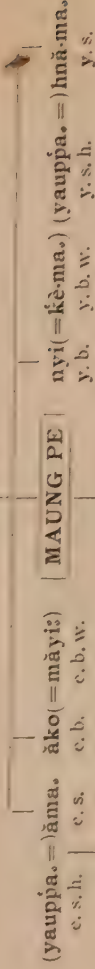
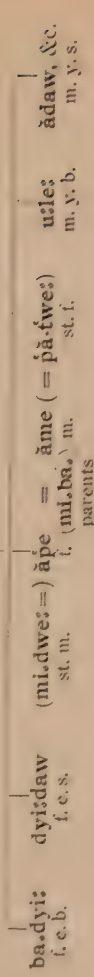
b. = brother, s. = sister ; f. = father, m. = mother ; w. = wife, h. = husband ; e. = elder, y. = younger ; g. = grand, great ; st. = step ; c. s. h. = elder sister's husband, &c.)

be: = be:ma.

g. g. f. | g. g. m.

ăpo: = ăpwa:

g. f. | g. m.

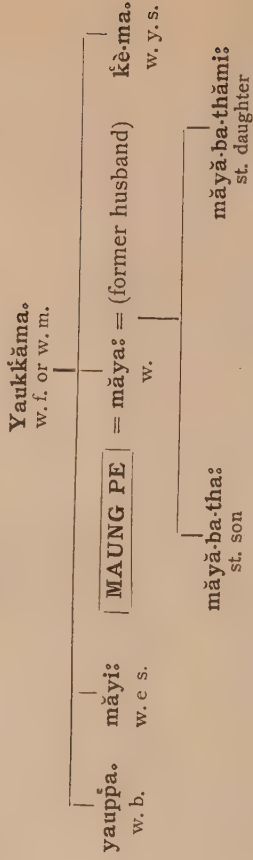


myi:
g. child

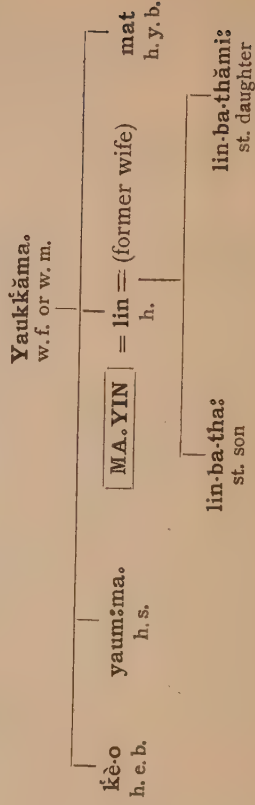
myit
g. g. child

For a woman's relations maung is used instead of nyi, and nyi.ma. in place of hnă.ma. while yauppa., măyi:, and kè.ma. are not used.

II. WIFE'S RELATIONS.



III. HUSBAND'S RELATIONS.



only of parents' *younger* brothers or sisters. **Le:** appears to mean *little* (**kǎle:**) and **dwe:** *younger* or *youngest*, as in **tha:dwe:, youngest son.**

The words most commonly in use are given below. **Ādaw** and **āyi:** are used of either the elder or the younger sisters of parents, and therefore cover exactly the same ground as our *aunt*.

Uncle: **ba.dyi:, u:dyi:, u:min:; ba.dwe:, u:le:.**

Aunt: **ādaw, āyi:; dyi:daw, daw-dyi:, āyi:dyi:, mi.dyi:; dwe:daw, daw-le:, mi.dwe:, dwe:le:.**

I.—VERBS OF ACTION.

In Stevenson's dictionary the primary meaning of **ṡan:** is given as *try to catch*. It is quite true that the word often has that meaning. Thus a European who has learnt that **ṡan:** means *catch* is surprised on asking the question **ṡan:bi-la:?**, *Have you caught him?*, to be answered with **ṡan:bi, mā-mi.bu:, I tried to catch him, but did not succeed.** But the truth is that most Burmese words describing human actions signify, not that the action was completed or successful, but merely that it has been begun or attempted. This is perhaps a result of the tendency already noticed to proceed from the general to the particular, so that indefinite statements are made far more easily than in English. We have already seen that **yaik-tè** may mean *I strike*, or *you strike*, or *he strikes*, or *they strike*, and so on. We have also seen that it may mean *he strikes*, or *he has struck*, or

he struck. Now we also find that it may mean *he has struck at*, or *he has attempted to strike*. This is important, for a failure to grasp it may lead to serious misunderstandings. When an Englishman describes an assault in English he is forced to say either that A *struck* B, or that he *tried* to strike him. If an Englishman said that A struck B when, as a matter of fact, he only aimed a blow at him with a stick without touching him, it would be said that he was either mistaken or lying. If Burmans use **yaik-tè** in the same circumstances, Europeans are too apt to think that they are not giving a true account of what happened, and thereby to do them an injustice.

Since the above was written a Burman officer reported in English to the writer that he had sold a buffalo twice on behalf of Government. He was not asked to explain this apparently questionable proceeding, as the report showed further on that the buffalo was still unsold, no one having bid for it. He meant, of course, that he had put it up for sale twice. He was using a Burmese idiom, the Burmese word **yaung**: having both meanings.

If we want to express in Burmese the fact that an action has been completed, or was successful, we must add some auxiliary verb or particle. Thus the full equivalent of our word *strike* is not **yaik**, but **yaik-mi**. or **yaik-thwa**:. The full equivalent of *arrest*, or *seize*, is not **pan**:, but **pan-mi**. or **pan-fa**:. *Set up* is **faung-fa**: rather than **faung**, and *destroy* **pyet-pyit** rather than **pyet**.

This indefinite or generalizing quality of the language does not prevent the names of things or actions being narrower in meaning than the corresponding English words. Thus **yaik** only means *strike* in the sense of *beat*. *Strike with the fist* would be **fo:**, or **fo:mi.** We have seen, too, that Burmese has no single word for *brother*.

J.—‘YES.’

In answer to a question containing a verb, the verb is repeated. Thus *Has he gone?*—*Yes* would be **Thwa:bi-la:?**—**Thwa:bi.** In answer to a remark, or to a question without a verb (e.g. **min: di-ywa-ga.la:?** in Dialogue IV) the following are used:—

In:, e:, e:e. Familiar.

Hok-kè., hok-tè. *That is so.* The ordinary words used between strangers. The former is commoner.

Hok-pa-dè, hok-pa-yè. Politer than the above. Might be used by a European speaking to a pondyi.

Hman-ba., hman-ba-dè. *That is correct.* Respectful, to superiors.

Tin-ba, tin-ba. Very respectful, only to pondyis and high officials. **Tin** means *place on*, as a book on a table. **U:tin-ba-dè** is used by Burmans in taking leave of pondyis, and appears to mean *I place* (my hands together) *on my forehead* (**u:**). So **u:tin-yet-pa** means (My hands are) *placed on my forehead*, i. e. *I am in an attitude of attention, I am listening*, and so *Yes*. **Tin-ba** may be a contraction of the latter expression.

K.—THE CALENDAR.

The following are the days of the week, beginning with Sunday. This list and the names of the months should be learnt by heart:—

Tānin:gă-nwe, Tānin:la, Inga, Boddāhu:, Tyathăpăde:, Thauktya, Săne.

The names of the months are as follows:—

Tăgu:, Kăşon, Năyon, Wazo, Wagaung, Tawthălin:, Thădin:dyut, Tăzaungmon:, Nădaw, Pyatho, Tăbo.dwè:, Tăbaung:.

The first day of **Tăgu:** may be any date from March 10 to April 8. The new year always begins, during the present century, on April 15 or 16, so that the first day of the year may be in either **Tăgu:** or **Kăşon**. In certain years an extra month, called Second (**Du.ti.ya.**) **Wazo** is added. There will be extra months in 1910, '12, '15, '18, '20, '23, '26, '29, '31, '34, '37, and '39.

In ordinary years **Tăgu:** has 29 days, **Kăşon** 30, and so on alternately. In about half of the years in which there is an extra month a day is added to **Năyon**, making 30. The extra month always has 30 days.

The days of the month are as follows:—

1st to 14th, **la.zan: tă-yet, hnă-yet**, and so on.

15th, **la.byi.ne.**

16th to 28th (or 29th), **la.zok** (or **la.byi.dyaw**) **tă-yet, hnă-yet**, and so on.

29th (or 30th if the month has 30 days), **la.gwè-ne.**

The words **śan:** and **śok** mean *wax* and *wane*, and are only used of the moon (**la.**). **Pyi.** (pronounced **pye.** in other connexions) means *full*, and **tyaw** *exceed* or *pass*.

L.—INTERROGATIVE PARTICLES.

The following list may be found useful. When there is a verb in the sentence the last particle always comes after and the others before it :—

What ?	Ba-lè: ?
Who ?	Bǎ-du-lè: ?
Which ?	Bè-din:lè: ?
	Bè-ha-lè: ?
How ?	Bè.nè-lè: ?
Where ?	Bè-hma-lè: ?
Where from ?	Bè-ga.lè: ?
Where to ?	Bè-go-lè: ?
When ?	Bè-daw.lè: ?
	Bè-don:ga.lè: ?
Why ?	Ba-ṗyit-lo.lè: ?
	Bè.nè-dyaung.lè: ?
	Ba-dyaung.lè: ?
How much ?	Bè.lauk-lè: ?
How many ?	Bè-hnă . . . lè: ?

In all these expressions the final particle is **lè:** instead

of the usual **la:**. In the negative the particle **pu:** is never used; its place is taken by **thă**. Thus we have—

Didn't you go? **Mă-thwa:bu:la:?**

Why didn't you go? **Ba-þyit-lo. mă-thwa.thă-lè:?**

The following, though not questions, are formed in Burmese with the interrogative particles **ba** and **bè**.

Nothing	Ba-hma. (with negative)
No one	Bă-du-hma. (with negative)
Anything	Bè-din:mă-šo, bè-ha-mă-šo
Any one	Bă-du-mă-šo, bè-lu-mă-šo
Anyhow	Bè-din:mă-šo

These expressions may, of course, be inserted in questions. Where this is done the ordinary particle **la:** is used.

Is there nothing? **Ba-hma. mă-shi.bu:la:?**

Why is there nothing? **Ba-þyit-lo. ba-hma. mă-shi.thă-lè:?**

M.—PARTICLES OF POSITION.

After reading this list over the student should commit it to memory *without* the English words by looking at a house, thinking of the various positions with respect to it, and repeating **ein** with the appropriate particle in Burmese. A box (**titta**) would do still better but that we do not use the word *at* with small objects.

At the house

Ein-hma, ši-hma

To —

-go

From the house	Ein-ga.
On, upon —	·baw·hma
In, inside —	·dè:hma
Under, underneath —	·auk, auk·hma
Outside —	·byin·hma
In front of —	·she.hma
At the back of —	·nauk·hma
At the side of —	·nă·be:hma
In the middle of —	·ălè·hma
Near —	·na:hma
Between — (and something else)	·dya:hma
Towards —	·ši-go
Into —	·dè:go
Onto, up into —	·baw-go
Out from, out of, from inside —	·dè:ga.
Down from —	·baw-ga.
From under —	·auk·ka.
From near —	·na:ga.
From the back of —	{ ·nauk·ka., ·nauk·pè:ga.

&c., &c.

Ka. (ga.) may be substituted for **hma** in any of the above expressions.

Dya:hma can be used without any second object being specified. Thus **ein-dya:hma twe.dè** is *(He) found (it) between the house (and something else)*.

N.—THE PLURAL.

The plural of nouns is usually expressed by the addition of **mya:**, a root which, with the addition of connecting particles, means *many*. Thus **dok** is *stick*, **dok-mya:** *sticks*, **dok āmya:** *many sticks*, **dok mya:dè** *there are many sticks*. With pronouns the particle **to.** is used. Thus *we* is **tyok-to.** (or simply **do.**), *you* **min:do.**, *they* **thu-do.**. **Thu-mya:** is *people*, the French *on*. With proper names **to.** signifies *and the others*, *and his companions*, and so on. Thus **Maung-Pe-do.** means *Maung Pe and the people with him*. Similarly **Myo.ok-to.** would usually be taken to mean not *the Myooks*, which would be **Myo.ok-mya:**, but *the Myook and his followers*. **To.** is, indeed, often used in place of **mya:** with words expressing classes of people, but it always has a more indefinite and inclusive meaning.

By a curious idiom **mya:** is very often used with **mi.ba.**, *parents*, or **tha:thāmi:**, *children*, though the speaker has of course only one father and mother, and may have only one son and daughter, or even a son or daughter only.

Twe may be used in place of **mya:**, and is especially so used when it is intended to convey the idea of a large number or collection, much as we use *a lot of*.

With verbs the particle **tya.** or **kon** is added to the root when it is necessary to express the fact that an action is done, &c. by more than one person. Thus *they have gone* is **thwa:dya.bi** or **thwa:kon.bi**. **Kon**, which is no doubt the same root as **ākon**, *all*, implies that there were more than two persons, and that they have all gone.

O.—CONJUNCTIONS, ETC.

Below are some useful particles with their nearest English equivalents, all of them combined with the root **lok**, *make*. The pronoun *he* and the past tense are, of course, used only because of the exigencies of the English language. No particular tense or person is to be understood in the Burmese equivalent.

<i>After</i> he made When he had made Having made	}	{	Lok-pi:hma. -pi:nauk -pi:dè.nauk -pi:daw. -pi:yin -pi: -hma.
<i>Although</i> he made Though he made	}	{	Lok-pe-dè. -thaw-lè:
<i>As</i> he made Just as he made In the same way as he made	}	{	Lok-thă-lo -thă-lo-bè: -tè.ătaing:
<i>Because</i> he made As he made	}	{	Lok-lo. -tè.ătwet -tè.ătwet-tyaung.
<i>Before</i> he made Before making	}	{	Mă-lok-kin -lok-hmi
<i>If</i> he made			Lok-yin
<i>Just</i> as he was making		{	Lok-yin-lok-chin: -yin-lok-yin:
<i>More</i> than he made		{	Lok-ta-det -tè.mă-ka.
As <i>much</i> as he made (e.g., I can't make as much as he did)	}	{	Lok-thă-lauk

As <i>much</i> as he made (i.e., all that he made)	Lok-thă-hmya.
On making	Lok-hma.
When he made	-ya -ta-hnin.
Not <i>only</i> did he make, but . . .	Lok-tè.mă-ka.
In <i>order</i> to make	Lok-ya.aung -pō.
So that he made	Lok-aung
So as to make	
As <i>soon</i> as he had made	Lok-pi:pi:dyin:
Just as he had made	
<i>That</i> he made	Lok-tè-lo. -tè.ătyaung: -hman: (with verbs ex- pressing know- ledge only)
<i>Unless</i> he makes	Mă-lok-yin
<i>Until</i> he made	Lok-thi.taing-aung
<i>When</i> he made	Lok-tè.ăka-hma -tè.ăka -taw.ga -taw.
When making	
<i>Whenever</i> he made	Lok-taing: -yin-lok-taing:
Every time he made	
(Is) <i>where</i> he made	Lok-tè.ne-ya-hma
(Place) <i>where</i> he made	Lok-tè. (ne-ya)
<i>Whether</i> he makes or not	Lok-thi-pyit-se, mă-lok-thi- pyit-se Lok-yin-pyit-se, mă-lok-yin- pyit-se Lok-lok, mă-lok-lok Lok-yin, mă-lok-yin

<i>While</i> he made	{	Lok-ton:
As he was making }		-ton:ga.
		-yin:
		-yin:ga.
		-sin-ăka
		-ya-dwin
		-tè.ătwin:

<i>Without</i> his making	{	Mă-lok-ṗè:
Without his having made }		Mă-lok-ṗè:hnin.

In such sentences as *He did not say, and I do not know, how, when, where, or why he made it*, the question is first asked and then the main verb is added ; e.g., **bè.nè lok-thă-lè: mă.pyaw:bu:**, *He did not say how he made it.* Again—

He did not say	{	Lok-tè mă-lok-tè	{	mă.pyaw:bu:
whether he		-thă-la: mă-lok-ṗu:la:		
made it		-thă-la: mă-lok-thă-la:		

Pi:daw. is very commonly used for *and then, after that* ; e.g., **Pi:daw. ba lok-thă-lè: ?** *What did he do then ?*

THE DIALOGUES IN IDIOMATIC ENGLISH.

NOTE.—The student should on no account read these dialogues in English until he has carefully studied them in Burmese and elicited their meaning with the aid of the notes.

I.—MAUNG THIN.

The verandah of a European house in Rangoon. Mr Griffin, a young man recently arrived in the country, has arranged to try for a few days a Burman lad ignorant of English, with a view to making him his servant and learning Burmese from him. The boy has just arrived.

G. What's your name ?

Maung Thin. Maung Thin, sir.

G. You've come to teach me Burmese, haven't you ?

T. Yes.

G. Very well. (*Points to the door.*) What do you call this ?

T. That is called **tāga:**, sir.

G., *pointing to the staircase.* And this ?

T. **Hlega:**, sir.

G., *taking out his watch.* And this ?

T. Nayi.

G., pointing to a clock. That ?

T. That's called **nayi** too, sir.

G. What do you call this action ? (*Goes through the action of throwing.*)

T. Pyit-tè, sir.

G., pointing to a book. What do you call this ?

T. Sa-ok.

G., lifting up the book. And this action ?

T. Sa-ok ma.dè, sir.

(*G. asks the names of some other things and actions, and repeats them. He finds it difficult to catch the sounds.*)

G. Speak plainly. I can't quite hear. (*T. repeats. G. says the word after him.*) Do I pronounce it correctly ?

T. Not quite.

G. Say it again. (*T. shouts the word.*) Don't shout, but speak so that I can understand. (*Both repeat the word several times.*) Am I right now ?

T. Yes, it's right now.

G. I'll write it down as I hear it.

T. Can the **thăkin** write Burmese ?

G. No, I'll write it in English.

T. Yes, that is better.

G. Burmese is very difficult for a foreigner to pronounce. Is my pronunciation fairly correct now ?

T. Yes, it's fairly correct.

G. I want to learn the language you use every day, not the written language. Don't use the written language, now, will you? Do you understand?

T. Yes.

G. When I have thoroughly mastered the language of conversation I will learn the written language. It is confusing to mix up the two.

T. Yes. Before long the **thǎkín** will be able to talk quite well.

G. When once I have learned to talk a bit, you can explain to me the meaning of the words I don't understand, can't you?

T. Yes, I will explain so that you understand them.

G. It is no use talking once or twice a day. I want you to talk to me often every day. Otherwise I shall forget to-morrow what I have learnt to-day.

T. Yes, that's just what happens.

G. Therefore I want you to live in my house. I want you to talk to me constantly, when I am dressing and when I am at meals.

T. I understand.

G. And you must work properly in the house, too. You'll be paid by the month.

T. I don't want any regular wages, sir. Give me what you please. I'll carry out all my duties properly.

G. I will give you a monthly wage. What is **wuttāya**?

T. All the work one ought to do, sir.

II.—MASTER AND SERVANT.

The same. The lad has now been engaged as an extra servant.

Master. Maung Thin! (*Silence.*) Maung Thin! (*Maung Thin appears after an interval. Sharply—*) Didn't you hear me call?

Servant. Yes, sir, I was having my food.

M. If you heard why on earth didn't you answer? ↙

S. I beg pardon, sir.

M. You must answer when I call in future. If you don't answer how can I know whether you are there or not?

S. I will, sir.

M., mollified. Very well, don't make me angry again, please. Are you happy here?

S., after a pause. I find it rather dull, sir.

M. Why?

S. There's not a single Burman here, sir.

M. Well, what of that? There's not a single Englishman in this house besides myself, but I'm not so very dull. Haven't you any friends?

S. Yes, but they are afraid to come to the house, sir.

M. I understand. Does your father live in Rangoon?

S. I have neither father nor mother, sir. I used to live in my aunt's house. ↘

M. How long does it take you to go to your aunt's house from here?

S. About half an hour, sir.

M. Won't it be well if you have one meal a day at your aunt's house?

S., *brightening*. That will be very nice indeed, sir.

M. I go out every afternoon about five. While I am out I don't want you. Won't it be well for you to go and have your meal while I am out?

S. That'll be splendid, sir.

M. But you must come back before half-past seven. If you don't you'll get into trouble. You had better be here before the stroke of seven.

S. I'll do as you order me.

M. You were a bit sad before, I think.

S. Yes, but I'm happy now, sir.

M. Very well. You'll go straight home, won't you? Don't loaf about the town.

S. No, sir, I won't.

M. If you want to invite any one inside the compound you must ask my leave. You mustn't call them in without.

S. No, sir. My aunt would like to see you, sir.

M. You can call her any time you like. Have you any brothers?

S. No, sir, there is only myself. I have two cousins.

M. How old are they?

S. One is nineteen, and the other over twenty, sir.

M. What does the elder one do?

S. He is a policeman, sir.

M. What is **păleik** ?

S. I thought it was an English word. He arrests criminals.

M. *Police!* What you say is a long way off the English sound.

S. Yes, **pălit**. We Burmans can't pronounce English words correctly, I think.

M. You haven't got it right now, either. It is neither **păleik** nor **pălit**, but *police*.

S. Yes, **pălit**, **pălit**.

M., *laughing*. That isn't right at all. However, I suppose my pronunciation of Burmese is just as wide of the mark. Can you say *scratch* ?

S. **Săkăyit**.

M. No, *scratch*.

S. **Săkwet**.

III. THE BATH.

The master has just come in from a long ride, hot and perspiring.

Master. **Lugăle!**

Servant. Yes, sir.

M. Bring hot water, quickly.

S. Yes, sir. (*M. sinks into a chair in his bedroom.*)
The hot water has come, sir.

M. Take my boots off. (*S. makes an ineffective tug at the long boot.*) Not that way, it hurts my foot. Pull straight. (*The boot comes off.*) Have you any boot-polish?

S. I don't know where it is, sir.

M. Ask the butler. (*Undresses.*) My cloths are damp. Put them out well in the sun. Stop. Put the vest in water at once. You'll have to wash it when you have time.

S. Isn't it to be given to the dhobi?

M. No, it must be washed at home.

S. What will you wear now, sir?

M. A soft shirt and hard collar, and the grey suit. (*Enters bath-room, and tries water.*) The water isn't properly heated.

S. No, sir, the cook sent it up half cold.

M. Never mind, I'll have my bath. (*Sounds of splashing, and then a voice from the bath-room.*) This towel is dirty. Bring a clean one. (*Clean towel supplied.*) Order breakfast. (*S. goes to order breakfast, while M. begins to dress. S. returns.*) Where are my braces?

S., looking for the braces. I can't find them, sir. I'm just looking for them.

M. One of the buttons is nearly off this coat.

S. I'll sew it on, sir.

M. Is breakfast ready?

S. Yes, sir.

IV. A MORNING RIDE.

A village. A young Assistant Commissioner has wandered far from his headquarters in the course of a morning ride. He sees no one but an old woman.

Assistant Commissioner. What is the name of this village?

Old woman. I don't understand.

A. C., annoyed. I'll say it so that you do understand. (*Distinctly.*) What—do—you—call—this—village?

O. W. I'm frightened.

(*A younger and more intelligent-looking matron comes up.*)

Young Matron. What does the **thăkin** want?

A. C. I only want to know the name of this village.

Y. M. It is called Ywathit, sir. (*Points to O. W.*) She's old. She understands nothing.

A. C. How far is it to the town?

Y. M. A long way, sir. We take a whole morning going on foot.

A. C. How many miles is it?

Y. M. I can't say. Will the **thăkin** ask the **ywa-thă-dyi**?

A. C. Where does he live?

Y. M. Quite near. Shall I call him?

A. C. Yes, please. (*Y. M. goes. A. C. sees a small boy.*) Hi! kiddy, hold my pony a moment!

Small Boy. I'm afraid.

A. C. There's nothing to be afraid of. Take hold, heh! (*Offers the reins to S. B., who takes them.*) Are you from this village?

S. B. Yes.

A small crowd has collected. A pleasant-looking woman becomes inquisitive.

Pleasant-looking Woman. Is the thākīn the Subdivisional Officer?

A. C., tartly. No, I'm not, I'm the Assistant Commissioner.

The Young Matron returns with the village headman, who 'shikoes' respectfully.

Village Headman. Yes, sir.

A. C. How many miles is it to the town?

V. H. About three Burmese miles, sir.

A. C. It's time for me to go back now. I'm afraid of missing the way. Can you send a guide with me?

V. H. Yes, I'll send one. But it's rather hard for him to keep up on foot, and there's no pony in the village, sir.

A. C. Never mind. I won't go very fast. He can easily keep up with me.

S. B., in the distance, the pony having become restive. Heh, Maung Nyo! *(The admonition has no effect.)* What a troublesome beast!

Little Girl, admiringly. How fat the gentleman's pony is!

S. B., loftily. Of course he's fat!

V. H., introducing an untidy-looking young man, probably the ne'er-do-weel of the village. The guide, sir.

A. C. Very well. *(To V. H.)* How many houses are there in your charge?

V. H. Over thirty, sir.

A. C. How much over?

V. H. Thirty-five, sir.

A. C. Are they all in one village?

V. H. No, sir, there are six hamlets.

A. C. What is the villagers' occupation?

V. H. They are mostly cultivators, sir.

A. C. Are there any orchards?

V. H. A few, sir.

A. C. I'm thirsty. Are there coco-nuts?

V. H. Yes, I'll fetch some, sir. (*Goes.*)

A. C., *to guide.* What occupation have you?

Guide. I'm a labourer, sir.

A. C. What sort of labourer?

G. I work for others, sir.

A. C. Haven't you any fixed employment?

G. No, sir, I can't get any. I am very poor, sir, and have no land.

A. C. Are you married?

G. I've a wife and three children, sir.

A. C. How do they live?

G. My wife weaves, sir.

V. H., *returning with coco-nuts.* Coco-nuts, sir. (*Opens one and is about to pour the milk into a dirty-looking tumbler.*)

A. C. Don't pour it out. I'll drink it as it is. (*Drinks from coco-nut. The V. H. is opening another.*) That'll do: I've had enough.

V.—A VISIT FROM THE MYOOK-KADAW.

The verandah of the Deputy Commissioner's house. A Burmese lady, daintily attired, approaches leading by the hand her little daughter. She is the wife of the Myook, or Township Officer. She sees the Deputy Commissioner's servant, Maung Pe, and greets him with a smile.

Myook-kadaw. Maung Pe, is the Deputy Commissioner in? If he is, please tell him I want to come.

Maung Pe. Yes, ma'am, he is at home. But I don't know whether he'll see you at this time. Please wait a moment, and I'll tell him you're here.

M. Very well. Don't be long, please.

(Maung Pe disappears, and presently returns.)

P. Come to the drawing-room, please. You will find my master there.

M. Many thanks. *(Goes into the drawing-room, which the Deputy Commissioner has just entered.)*

Deputy Commissioner. Is that the *mingadaw*? Come along. *(Offering chair.)* Take a seat.

M., sitting on floor. Thank you, sir, I'm all right here. Please don't make me sit on a chair.

D. C. Have you anything in particular to see me about? I am very glad to see you looking so well. And your children, are they all well?

M. The others are all right, but the youngest is not well. He keeps getting fever and cough. And then, sir,

my mother is over seventy, and she sometimes can't take her food, and doesn't always sleep at nights. Old people are like that ; they are never well for long.

D. C. What particular matter have you to talk about now ?

M. There is nothing so important. It is a long time since I called on you, so I have just come to *shiko*, so to speak. Then a private letter has come to the Myook from the Chief Secretary that he is to go to Maubin. He wants to serve under you, sir. He says he is ready to follow you anywhere, but he doesn't want to be transferred if he has to leave you. And then, sir, my children—they are not grown up yet. They are all so little. The eldest is only nine. And, sir, my mother relies on me to look after her, and she is very old, and can't stand the fatigue of a journey. And the journey is such a trying one, part by boat and part by cart and part by train. So help us as much as you can, sir.

D. C. What can I do in a matter which has been settled by orders from above ? It is not my arrangement, but that of higher authority. (*Changes the conversation.*)

INDEX OF WORDS USED IN THE DIALOGUES.

The student is reminded that **k, p, s, t** often become **g, b, z, d** in the middle of a sentence, and that the **ă** prefixed to many nouns is dropped in a compound. Only the isolated form is given in the index.

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